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SECOND PASSOVER ISSUE ● 2 Sections ● 18 Pages ● In today's Passover Magazine: M. J. Nurenberger, editor of The Canadian Jewish News, continues his series on Germany, East and West – 30 years after Hitler's rise to power

Friday, April 12th, 1963
NISSAN 18th, 5723
Hol Hamoed Pesach

Candle Lighting
In Toronto: 6:43
In Montreal: 6:20

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL JEWISH NEWSPAPER

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ISRAEL SEES NO POLICY CHANGE

WILL CONTINUE BI-PARTISAN POLICY — Jerusalem recalls Pearson's statement on Israel, is sure of continuous support by Canada if Lester B. Pearson becomes Prime Minister.

New Terror

ARRESTS OF JEWS IN USSR

LONDON, (JCNS) — Reports of widespread arrests of Jews in the Soviet city of Lemberg (Lvov), reached London this week from normally reliable sources. Their number is said to be so great that almost every Jew now considers himself a candidate for imprisonment. The city's community, it is reported, lives in an atmosphere of fear and oppression and is wary of meeting anybody, including relatives.

Similar reports have come in from the Latvian capital of Riga. "Economic offenders" are reliably reported to have been rounded up in droves. Jewish barbers have been the victims of a recent spate of arrests. The accusations against them concern offences alleged to have taken place three, four and even ten years ago.

Some Jews, it is said, have moved to other cities out of fear and most are afraid to be seen in public places. Threats and torture are alleged to have been used to make the accused incriminate their relatives, friends and colleagues. One report claims that the general atmosphere is reminiscent of the darkest days of Stalin.

These reports have coincided with the receipt of the "Lvovskaya Pravda" of February 26, announcing that eight more people, six of them positively identifed as Jews, had been sentenced to death for "economic offences."

The names of those condemned to death were given as Averbuch, Adselrod (probably Akselrod), Fuks, Meshlov, Zharinski, Rozenblat, Rubashny and Elgurt. Ten more people, at least half of them Jews, were sentenced to long prison terms and confiscation of property.

According to accounts of developments in Lvov, the closure of the local synagogue in November was followed by the arrest of all the lay leaders of the Jewish community, together with the rabbi, an ailing old man of 65, the local shochet and the synagogue beadle.

225,000 TOURISTS IN ISRAEL

JERUSALEM (JCNS). — Close to two hundred and twenty five thousand tourists from all over the world will spend Passover and Israeli Independence Day in the Holy Land. This tops by forty thousand last year's record of hundred and eighty four thousand visitors.

Hotels are full, so are all pensions.

SAY PEARSON IS STAUNCH FRIEND OF JEWISH STATE

By AARON SARFATI
CJN Correspondent

JERUSALEM — The fact that Lester B. Pearson may replace John G. Diefenbaker as Prime Minister of Canada has created great interest in the leading circles of Israel. At the time of this writing, it is the first day of Hol Hamoed Pesach (Wednesday), since Israelis observe only one Seder.

A spokesman for the Israeli Foreign Ministry informed your correspondent that both the present Prime Minister and the Hon. Lester Pearson are on record for supporting Israel in her present crisis. Only last November (this Israeli spokesman told me) at the Zionist Convention of Canada, both the Liberal and Conservative leaders stressed the bi-partisanship of Canada's attitude towards Israel.

In his address before the Zionist Convention (which was printed in The Canadian Jewish News on Nov. 9, 1962), Mr. Pearson made the following points:

1. The Arab refugee problem must be associated in its settlement with the acceptance (by the Arabs) of Israel as a living, constructive force in the life of the Middle East. Unless that bridge of acceptance is crossed there can be little hope for a settlement that does justice both to the claims of the refugees and to Israel's security.

2. Since 1948 . . . the Israelis have never stopped asking for peace and for the chance to be left to live in harmony with all peoples on their frontiers.

Upon the same occasion, Mr. Pearson attacked the Soviet Union for encouraging Arab intransigence vis-a-vis Israel. He also demanded that both great powers agree to stop the arms race in the "Israeli-Arab setting".

During the Sinai crisis in 1956, Mr. Pearson had supported the withdrawal of the English, French and Israelis from Egyptian territory. Some Israeli leaders say, that this, plus his closeness to the White House, where a new Middle East policy is being blueprinted, may help Mr. Pearson play a role in the Near East.

Tomorrow's press will stress Mr. Diefenbaker's unquestioned support of Israel and Mr. Pearson's often-declared sympathy for this state as a proof that the election result will not change Canada's pro-Israel stand.

WASHINGTON:

DOUBT NASSER READY FOR MISSILES

WASHINGTON, (JCNS) While noting that the number of German experts working in Egypt was small, President Kennedy said that their presence created tension in the Middle East. The President was replying to questions at his Press conference here last week.

Journalists had asked him whether Israel had requested the United States to use its good offices with Bonn in order to discourage these scientists from helping Egypt produce missiles.

The President replied that the matter had been strongly raised by Israel and other countries seeking to discourage an arms race in the Middle East.

Regarding military assistance, the U.S. had never supplied military equipment to Israel, but the Government was watching the military balance in the area carefully to make sure that aggression was not encouraged, the President stated.

He added that the U.S. had always expressed strong opposition to the introduction or manufacture of nuclear weapons in the Middle East, and voiced the hope that the present military balance, which discouraged military action, would continue.

President Kennedy's reply was interpreted to mean that the U.S. was not planning to give arms to Israel. While details of the talks which Mr. Shimon Peres, the Israeli Deputy Minister of Defence, had with State Department officials here have not been disclosed, it is believed that he stressed Egypt's efforts to build offensive missiles and Israel's needs to counteract them.

Meanwhile, these officials estimated it would be at least three years before the Egyptians had combat-ready rockets. Egypt, they said, had neither the resources nor the knowledge to build atomic warheads.

BG WINS IN KNESSET

JERUSALEM, (CJN) — Thanks to the support of all Religious Parties and the Left wing Ahdut Haavoda, Premier David Ben Gurion on Sunday easily thwarted the Opposition attempt to debate the German scientists issue.

The extraordinary session called upon the demand of Herut, Liberals (General Zionists) and Mapam rejected the demand of the anti-government parties to debate the role of the German scientists in Cairo. Also the motion to submit the issue to the Foreign Affairs and Security committees was turned down by the majority. Both motions received forty seven votes against sixty seven for the government. Four abstained.

The government promised a debate after the Passover recess.

Meantime a senior German government official whose name has been withheld for security reasons arrived this week in Jerusalem to discuss with the Israelis the problem of German scientists in Cairo.

BONN LOAN FOR NASSER

BONN, West Germany (CJN) — The West German government has accorded a new loan of 560 million marks (150 million dollars) to the Egyptian government. In the meantime the Bundestag (Parliament) appointed a committee to study legal means to bar German citizens abroad from working on production of offensive weapons. One member of the committee is the former West German Foreign Minister von Brentano.

This decision followed the Federal Cabinet's discussion of the problem of German scientists working in Egypt.

POLAND READIES FOR GHETTO OBSERVANCE

Warsaw (CJN). — The official Polish News agency reports:

To commemorate all the victims of the World War II extermination camps which were set up in Poland by Nazi Germany, special ceremonies will be held in Poland this month.

This year marks also the 20th anniversary of the Warsaw Ghetto Uprising, which began on April 19, 1944. From all over the world, representatives of Jewish organizations and of numerous associations of combatants and former prisoners of the concentration camps, will come to Warsaw to pay their tribute to the victims of Nazi extermination.

Later this year, ceremonies will be held on the sites of former extermination camps: Chelmo, Sobidor, Plaszow, Belzec, and the infamous Treblinka where, in August, a memorial mausoleum will be unveiled.

The death camp at Treblinka, a small place to the east of Warsaw, was set up in 1941. In 1942, it was made into an extermination camp and during its brief existence — it was done away with in November 1943 — about 800,000 persons were annihilated there. Of these, the majority were Jews and Poles, but included also people from Czechoslovakia, Austria, Belgium, France, Greece, Bulgaria, Yugoslavia, Germany and the Soviet Union.

The memorial at Treblinka will be built by the Civil Committee for Commemoration of Treblinka Victims, supported by the Council for Preservation of Martyrdom Monuments, and with the help of public collections, not only in Poland, but from all parts of the world.

Wholehearted support is reported from the various combatant and ex-prisoner organizations, whose representatives will attend the ceremony of unveiling and who, with the Polish nation, mourn the victims of Nazi mass murder.

In Toronto, the Jewish community will observe the Warsaw Ghetto Uprising Anniversary on Sun. afternoon, April 21st at the Beth Tzedec sanctuary.

• Commentary •

By M. J. Nurenberger

swiss neutrality

No wonder the Rabbis of Old, and before them the prophets of ancient Israel, had such contempt for neutrals! In a sense, being neutral, impartial, when challenged by a situation where one must choose sides between the assailant and the victim, is just as criminal as perpetrating the offence. In fact, from the point of view of morals and ethics, it may be graver than the attack itself. The criminal sometimes may reason, in his appeal for clemency, that he was influenced by circumstances. He may find an excuse for acting as he did; not so the bystander. Neutrality is always calculated, premeditated.

* * *

For decades Switzerland has been the symbol of a neutrality, too sweet to be accepted always as genuine impartiality. I have never admired the chocolate type of Swiss non-partisanship praised by so many outsiders. We were told constantly that the Swiss are a nation of bankers and businessmen, that their tradition of neutrality is the respectful attitude of a bourgeois who refuses to be involved in the problems of a neighbor. The acme of this neutrality certainly was reached several weeks ago in the little resort of Zermatt when the local businessmen and innkeepers refused to divulge the discovery of typhoid fever, thus raising the "neutrality" to the absurd. For the people themselves were exposed to the germs. And germs don't know about Swiss neutrality.

* * *

Recently we have noticed again the workings of this curious non-partisanship which, of course, always demands obeisance to the more powerful.

When a young woman, whose father is employed in the rocket production for Nasser, was blackmailed allegedly by anti-Egyptian agents, the Swiss police dropped its neutrality and engaged in an effort to trap the "criminals". Yet this week, when one of the most notorious Nazis, Eric Rajakovitch, the killer of Anna Frank, was discovered and the Dutch government demanded his extradition, he was "expelled" to freedom.

Somehow this neutrality in our nuclear age is tantamount to cruelty.

During World War II, the Swiss had set an exemplary "neutrality" when they did business with the Hitlerites and arrested and deported every Jew who managed to cross the border from the Hitler Reich. The Swiss then remained neutral. Even an Anna Frank could not shake their neutrality, which is based upon the principle of good business. And Swiss good business meant no asylum for the Anna Franks.

PASSOVER

To-day's CANADIAN JEWISH NEWS is the SECOND of our two Passover Issues.

Monday, April 15th and Tuesday, April 16th will be the 7th and 8th days of Pesach. Yiskor will be on Tuesday, April 16th.

Because of technical reasons important news items and some advertising had to be omitted from this issue.

Ottawa:

CAOUETTE DEBACLE GOOD NEWS

By RAY GOULD
CJN Staff Writer

OTTAWA — The most important feature in the election results of April 8th, according to experts in inter-group relations here, is the beginning of the end for Social Credit in Quebec. During recent months these observers had stressed the indisputable fact of a break between the followers of Socred leader Robert Thompson and those surrounding his deputy, Real Caouette. Although Caouette, in his famous interview with The Canadian Jewish News last year, had denied any racial prejudice, and though Mr. Thompson had never been accused of such bigotry, political experts have noticed that some followers of this party and some of the candidates uttered dangerous gibberings.

Now it can be told: those in Quebec who are concerned with the very fabric of the Confederation, with forging ahead, with a unity of all Canadians (whether they be French or English by cultural definition), feared the demagoguery of Caouette's followers.

Now, after the election of April 8th, it has become clear that even the least orientated French fear the extreme demagoguery which leads, indirectly, to terrorism. Montreal observers say that some of these acts of terror by the lunatic fringe of the separatists have upset the march forward of the Social Credit party.

A party such as the French Social Credit, which strives on bluff and emotionalism, can flourish only when progressing. Even if the Social Credit in Quebec had held on to their former seats, they would have begun to decline. Now, with their unmistakable reverses, they are degenerating into a mob which will have less effect upon Canada's national scene.

"Unless," as a keen observer of French-Canadian politics told this writer, "someone in the higher-ups in the national parties may decide that Socreds are necessary for their support and give them an injection of new vitality."

In summing up the election results of April 8th, from the point of view of democracy, the fact that Social Credit throughout the entire country reached only 24 and that Quebec dropped six Socred MPs is a good omen for the future.

editorial

AFTER APRIL 8th

BACK TO NORMAL

The election is over. Canadians will return to their everyday routine, living and working in the hope that politics will be reserved for statesmen and politicians — for a few years anyway. In a democracy, people believe that the elected leaders of the nation should enjoy the trust of those who choose them.

Although no party has won a majority, and despite the fact that many problems remain unsolved after April 8th, we hope some modus vivendi may enable the next government, whatever its political face, to operate unencumbered.

We are satisfied also to note that The Canadian Jewish News' stand against a peculiar or particular group vote has been vindicated at least in the Jewish area. Jews have voted as they should — as Canadians.

There is no Jewish vote.

We hope that the ethnic vote appeal, which was very noticeable among some groups of New Canadians, will disappear in future elections.

TORONTONIANS FOR UJA

FURNITURE GROUP DINNER: The Furniture Group, 1963 United Jewish Appeal of Toronto, held its annual dinner last week at the Park Plaza Hotel. The program included a report on UJA needs by Ray D. Wolfe, campaign chairman, and by Theodore Richmond. Guest speaker was Ben Rosenberg, president of Towers Marts and Properties, who spoke on, "Is There A Future for Discount Retailing in Canada?" On top photo are: David Kronis (left) and Murray Levinter, co-chairmen of the Furniture Group. On bottom photo are (left to right): Eric Levitt, Philip Kornblum, Cecil Yolles, a co-chairman; and Mr. Rosenberg. Joseph Frieberg also is a co-chairman.

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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● **National Council of Jewish Women, Toronto Section,** held a Cinderella Tea in the home of **Dr. Reva Gerstein.**

Guests were received by **Mrs. S. S. Berlin,** president; **Mrs. Irving Appleby,** Angels' Ball chairman; **Mrs. Alan Rosenthal,** tea convener; and the hostess, **Dr. Gerstein.**

Among the guests were the organization's national chairman, **Mrs. N. I. Zemens** of Calgary; and representatives of various non-sectarian women's service groups.

Mrs. Nito Pasquale of the Italian Business and Professional Men's Organization, Women's Division, was chosen as Cinderella and presented with a charm bracelet.

Past presidents presiding at the tea table were **Mrs. Haskell Masters, Mrs. M. Bloom, Mrs. Abe Levine** and **Mrs. Aaron Volpe.**

Angels' Ball chairmen include: **Dr. Reva Gerstein,** honorary chairman; **Mrs. Irving Appleby,** chairman; **Mrs. Harry Eisen Jr.,** deputy chairman; **Mrs. Haskell Masters, Mrs. S. S. Berlin,** patrons; **Mrs Alan Rosenthal, Mrs. Bert Winberg,** Cinderella '63; **Mrs. Walter Zwig, Mrs. Mark Shawn,** publicity; **Mrs. Paul Rothstein,** recording secretary; **Mrs. Jean Goldman,** office co-ordinator; **Mrs. Coleman Bernstein,** ball credits; **Mrs. Harold Strom,** thrift shop; **Mrs. Irving Singer,** vice-president, ways and means; and **Mrs. Morris Vigoda,** vice president, thrift shop.

● New furniture purchased for the board room of the Associated Hebrew Day School by the **Parents' Association** was initiated by the executive members at a meeting conducted by **Mrs. M. Starkman.**

Hostesses were **Dorothy Brown, Zelda Elsen, Tobie Frankel, Jean Greenstein** and **Ruth Kurtz.**

The new slate of officers will be installed at a banquet on Tuesday, May 21st.

Present were: **Mrs. J. C. Snyder,** principal, secular department; **Mrs. J. Bornstein, Mrs. I. M. Cass, Mrs. M. Starkman, Mrs. N. Silverberg, Mrs. M. Wolfson, Mrs. R. Frankel, Mrs D. Lebovic, Mrs. B. Levinter, Mrs. H. Mayzel, Mrs. B. Parker, Mrs. H. Phillips, Mrs. W. Strom, Mrs. M. Teitel, Mrs. Schmerz, Mrs. J. Gorelick, Mrs. N. Kohn, Mrs. A. Brown, Mrs. M. Cooper, Mrs. M. Eisen, Mrs. M. Goodman, Mrs. M. Grossman, Mrs. S. Greenstein, Mrs. B. Kurtz, Mrs. N. Kurtz, Mrs. B. Mekler, Mrs. J. Parker, Mrs. S. Silverberg, Mrs. S. Zeldin, Mrs. P. Tobias** and **Mrs. M. Zimmerman.**

● **Temple Sinai Sisterhood** held a recent tea and fashion show. **Bertha Lapidus** was chairman of the committee of arrangements.

Coordinator, **Sally Goldstein,** was assisted by **Fran Lightman** and **Belle Stone.** Guests were entertained by the **Lou Snider** Trio.

Fashions were modeled by: **Adele Glassman, Toots Coleman, Helene Glass, Valerie Robins, Helene Freeman, Lyn Goodman, Cheryl Segal, Linda Himel, Joy Korolnek** and **Dave Ruby.**

● Political economist, **Albert Shea** of Montreal, was guest speaker at a luncheon meeting tendered by **Holy Blossom Sisterhood.** Nominations for the new executive were read by **Mrs. Ben Rosenberg.**

A descriptive play outlining the services provided by the Jewish Family and Child Service was directed by **Lil Aarons** and featured: **Marjorie Davies, Mrs. Alex Saltzman, Leah Chapman** and **Mrs. Ray Wolfe.**

● **Shaarei Tefillah Brownies** recently installed by the Brown Owl, **Mrs. Sam Geller,** included: **Mina Becker, Ellen Cohen, Arlene Leibowitz, Rene Little, Sharon Wolfstadt, Gay Lisa Rudolph** and **Renee Kurtz.**

● **Beth El Sisterhood's** Donor Dinner was highlighted by a presentation of songs and dances through the years written by fund raising chairman, **Judy Zernit.**

The play included: **Arthur Adler, Jackie Adler, Miriam Beckerman, Rena Beckerman, Elaine Blatman, Eric Bowman, Frances Caine, Moussa Cohanim, Farzie Cohanim, Liane Freedman, Myrna Ginsberg, Ruth Scott, Frances Zaretsky, Stan Zernit** and **Judy Zernit.**

Bernice Pecker was technical director; **Ron Samuel** provided the music.

Guests included Sisterhood members and their husbands. **Natalie Snobel** was donor chairman.

● **Northern Chapter, Hadassah,** will hold its annual tea on Sunday, May 5th, in the home of **Mrs. Samuel Mednick.** Proceeds will go to Youth Aliyah. **Faye Sukerman** and **Molly Brown** are in charge of arrangements.

● Members of **Lady Reading Club** will gather on April 17th, in the home of **Mrs. S. Gottlieb,** to hear an address on legal aid by **Erwin John Weisdorf,** director of the legal aid plan, Upper Canada Law Society.

Sham and **Jack Kelman, Gloria Strom** lit the Sabbath candles.

● A luncheon was held recently for **Pioneer Women's Club #1** at the home of **Mrs. H. Wasser,** in honor of the marriage of her granddaughter, **Noga Kaplansky** to **Eliakim Wolfson** of Israel, and her grandson, **Joel Kaplansky** to **Gail Kay** of Toronto. The Club presented Mrs. Wasser with J.N.F Trees; Mrs. Wasser contributed to the Omnah Home in Israel.

● Recently **Sha'aron Chapter,** B'nai B'rith Women, held a membership evening at the home of **Mrs. Beverley Bobkin.** Guest speaker was **Mrs. Anne Strom** of Sterling Chapter. Mrs. Strom is indoctrination chairman of District One.

THE BETH SHOLOM SYNAGOGUE CULTURAL COMMITTEE cordially invites the public to attend the first in the 1963-64 series of cultural events.

SPEAKER:
RABBI REUBEN SLONIM

SUBJECT:
"Israel's Crisis of Freedom"

DATE:
WEDNESDAY, APRIL 17TH, 1963

TIME:
8:30 P.M.

PLACE:
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Rabbi Reuben Slonim, noted lecturer, journalist, and keen student of Middle East and particularly Israeli affairs, will inaugurate our 1963-64 cultural program on Wednesday, April 17th, 1963.

A Question and Answer Period will follow the address, and Cantor Henry Wahrman of Beth Sholom Synagogue will sing several Israeli songs.

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ONTARIO STUDENTS IN BIBLE CONTEST

Thirty-two Ontario students emerged from preliminaries to represent their schools in the Regional competition of the Fourth National Bible Contest. The National Contest is sponsored by the Department of Education and Culture of the Jewish Agency and the World Jewish Bible Society. In Toronto the contest is sponsored and administered by the Bureau of Jewish Education, with the Ontario Zionist Region contributing towards the awards to be presented to the local winners.

The Regional competition took place on Sunday, March 31st with the following schools and students participating:

Associated Beth Emeth: Barry Goldlist, Jay Balofsky, Allen Szainwald, Jerry Lerman.

Associated Junior Day High School: Sandra Roth, Leonard Phillips.

B'nai Israel Beth David Congregational School: Karen Young.

Beth Sholom Mildred Arnoff Memorial School: Robert Moses, Charles Brand, Jules Gratower.

Community Day High School: Mark Freiman.

Eitz Chaim Schools: Steven Roth, Reuben Greenberg, Sheldon Kesten.

Holy Blossom Religious School: Sandford Borins, Stephen Baker, Ralph Berger, Judy Kirzner, Edward Fingold, Judy Sidlofsky.

Temple Sinai Religious School: Mark Shapiro, Geoffrey Nathan, Phillip Holzberg, Alan Morinis, Barbara Boyan.

B'nai Israel Congregational School (St. Catharines): Carol Halperin, Karen Uretsky, Marcia Freedman.

The contestants were welcomed by Alexander Brown and Dr. S. B. Ullman, Consultants of the Bureau of Jewish Education and by Dr. Joseph Klinghofer, Director of Education of the Canadian Jewish Congress.

All participants were presented with a Certificate of Distinction in the National Bible Contest. Eitz Chaim Schools of Toronto were the host school and made their facilities available for the contest.

Top winners in each of the two divisions i.e. Comprehensive English and Advanced will represent the Toronto Region in the National Finals scheduled to take place in New York City on May 5th, 1963.

The aim of the Annual Bible Contest is to promote a greater interest in the Bible among students of Jewish Schools in the United States and Canada. The project has received wide approval among Jewish educators.

Contest questions in the current contest are based on the books Numbers, Deuteronomy, Judges, Jonah, Micah and Ruth.

Jewish communities in 36 cities of the United States and Canada are participating in the National Bible Contest.

TORONTO REPRESENTED ON THE JEWISH AGENCY

NEW YORK—The Jewish Agency for Israel, Inc. and the Joint Distribution Committee have entered into a budget information and consultation process with the Council of Jewish Federations and Welfare Funds, the three agencies announced jointly this week.

Both Overseas agencies met separately with the Committee on Overseas Services of the CJFWF to initiate the process.

The procedure at each of the meetings involved presentation of detailed information with respect to the budgets, financial experience and underlying needs and programs of the agencies, the largest participants in Jewish welfare fund campaigns throughout North America.

Representatives on the Committee on Overseas Services from Toronto are: Arthur Gelber, D. Lou Harris and Bernard C. Kurtz.

$40M. ISRAELI EXPORTS

Jerusalem, (JCNS)—Israel's exports during the month of January totalled $40m—the largest in any one month since the establishment of the State—according to an announcement by the Central Bureau of Statistics.

Industrial goods, including diamonds, accounted for $32m., citrus for $15m. and other agricultural products for $2m.

Comparative figures for January last year were $17m. and $3m. respectively.

Haifa Port Most Modern

Haifa, (JCNS)—The tens of thousands of tourists arriving in Israel through Haifa port will finally have more comfortable landing conditions.

A new passenger terminal is in the final stages of planning, and building is due to start in the summer. The terminal will cost about I£5m and will enable passengers to leave the port via a bridge which will take them straight into town, without having to cross the port area.

At present passengers land and pass through the customs in a converted goods shed dating from the time of the Mandate.

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

THEY CALL US

REPATRIATES' PLIGHT

It is months since we first drew attention to the urgent problem of the Jewish repatriates from Algeria then arriving in France in vast numbers. Since then, the groups of bewildered and disconsolate Jews who settled by their thousands in Paris and Marseilles and in their hundreds elsewhere in France, have passed through a hard, long winter. For many of them, the coming of spring has brought no relief. 12 thousand are still without jobs; women, in the absence of husbands and fathers, are bread-winners for their families.

With the help of the Joint Distribution Committee, the Fonds Social Juif Unifié has worked hard and with devotion to find homes and work, and to provide food for those who would otherwise go without. But the task is beyond their financial resources.

The call is to Jewry as a whole to render aid, but so far, Jewry has been lagard and niggardly in its response.

An appeal launched by Toronto's United Jewish Appeal for $3,300,000 has struggled through only to the half-way stage.

In July the subsistence grants made available by the French Government come to an end the special labour exchanges will be wound up. The burden on Jewish relief organisations will be impossible to carry without greater support from world Jewry.

It may be argued that Israel awaits the repatriates with homes and jobs. This is true, and, hopefully, will continue to remain true. But the Jews who have been uprooted from their homes in Algeria are entitled to choose freely where they wish to rebuild their lives. The fact that most have chosen France cannot conceivably absolve any Jew from the responsibility to help his brother in need.

UP TO THE U.N.

ARRESTS IN MOSCOW

News that a number of Moscow Jews have already been arrested as "speculators" for baking and distributing matzot confirms the worst forebodings.

Two months ago the fear was expressed that if Soviet Jews tried to circumvent the Soviet ban on the baking of matzot in State bakeries by organising private baking they would lay themselves open to charges of "speculation," a serious, and even capital, offence under Soviet law.

In previous years Jews were arrested and sentenced as "speculators" for the distribution of matzot in the Ukraine and other outlying regions.

The Soviet authorities' calculated decision to apply this pressure in Russia's "shop window" itself, where the presence of foreigners has discouraged more overt action against residual Jewish religious life, presages more active persecution.

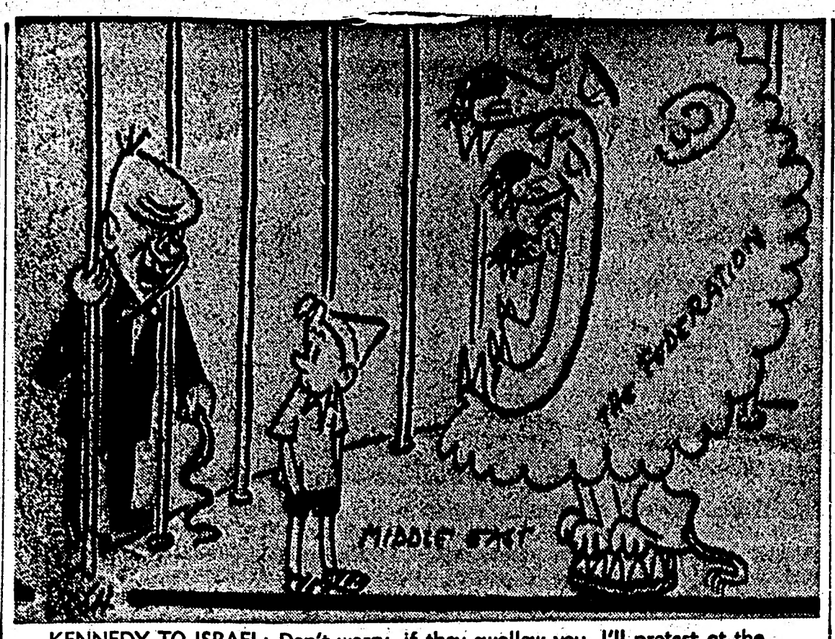
Even under the best conditions the average Jew could not be expected to bake matzot at home according to the religious law.

Under Soviet conditions, where most families live in one room and share a primitive kitchen with other families, usually non-Jews, home-baking of matzot is out of the question. If privately organised baking is in practice prevented, the Jew will be faced with the choice between eating "chametz" or spending eight days on a semi-starvation diet, especially onerous in a country where the choice of food is extremely limited at the best.

At the end of last week the U.N. Subcommission on the Prevention of Discrimination and the Protection of Minorities at Geneva passed from discussion of racial and national discrimination to religious persecution.

They have an imperative duty to bring this matter to the world's conscience.

The matza symbolises a great deal for every Jew; its denial is an affront to every decent human being.



KENNEDY TO ISRAEL: Don't worry, if they swallow you, I'll protest at the United Nations . . .
Dosh, Maariv, Tel Aviv

— Keep Smiling —

COPYCAT

From Newark's (N.J.) Jewish Standard, we have the following Yiddish interpretations: a *hartz vaytig* — when the lady next door buys the same hat; *ongeblozzon* — the young father who wanted a boy; a *shlimozzel*—a woman who is allergic to mink; *lox* —a red fish that is used to wake the family on Sunday morning; *gehakta tsorres*—a five-cent hamburger; *matza* —temporary filling for cavities; *koved* — allowing the other guy to pay the dinner check; *die bubbeh* — a pensioned-off baby-sitter; *der zadeh* — a grandchild's press agent.

* * *

BAGEL-AND-LOX

A rich man was so much moved by a poor man's ghastly appearance that he took pity on him and impulsively gave him a half-a-dollar. An hour later, what was the amazement of the rich man to see the poor man gorging himself on bagel and lox in a local dairy restaurant!

"You've got some nerve!" cried the rich man, angrily. "Did I give you fifty cents for bagel and lox?"

"What an unreasonable person!" replied the poor man. "Before, I didn't have fifty cents, so I couldn't afford to eat bagel and lox. Now that God has helped me and you've given me the fifty cents you forbid me to eat bagel and lox! So tell me, wise guy, when can I eat bagel and lox?"

Canadian Panorama

BY MORDECAI HIRSHENSON

ANGLO-JEWRY AND WE

Have you ever wondered why British rabbis so frequently wear clerical collars, a garb that would be found distinctly shocking on a rabbi on this continent no matter how liberal or orthodox his persuasion? And have you also wondered in reading the pages of the London **Jewish Chronicle** why so many Jewish spiritual leaders in that country are known not by the title of "rabbi" but as "ministers" and referred to merely as the Reverend Mr. ———?

MODELLED ON ANGLICAN CHURCH

Dr. Louis Jacobs in his recent address to one of the Beth Tzedec's Great Weekends cleared up these two points. It all goes back to the last century when the late Rabbi Hermann Adler set up the "Jewish Establishment" on becoming Chief Rabbi of the United Kingdom. He took as his model the other Establishment—that of the Anglican Church—and it was on this basis that he set up the structure of his "ecclesiastical policy" (The Chief Rabbinate is still referred to somewhat incongruously in official pronouncements as "the ecclesiastical authorities").

RABBIS WITH CLERICAL COLLARS

This close adherence to proper Anglican usage accounts for the backward collars which Dr. Jacobs says are now less frequent than they used to be. It also explains the status of "Jewish ministers", a position that exists nowhere else in the Jewish world. Since in the hierarchy of Anglicanism there could be only one bishop (or archbishop) within a given jurisdiction, Rabbi Adler determined that there was to be only one Rabbi—the Chief Rabbi. All others were to be ministers including functionaries like cantors, monelim, and also those whose functions in other lands would be clearly that of a rabbi. Accordingly, no **s'michoth** were handed out but only diplomas for the ministry an occupation that was not as exacting in its demands on profundity in learning though it required considerable skill in preaching, congregational work, counselling and pastoral care.

However this, too, is breaking down and youthful aspirants for the ministry today seek a full rabbinical degree before entering upon a career. Dr. Jacobs mentioned how many years ago the community of Manchester was greatly irritated when its then recently-arrived rabbi — a great gaon of his time, Rabbi Reines from Kovno, received a letter from the Chief Rabbi addressed to Mr. Reines. On being asked to produce his **s'micha** the learned rabbi replied that though he might not be able to put his hands on the document at the moment there were at least 60 eminent rabbis throughout the world who had obtained their s'michoth at his hands.

RABBIS' SALARY SCALE

Another interesting point of difference raised by Rabbi Jacobs is the method of paying rabbis. In England the free-wheeling, free enterprise system of bidding and out-bidding does not exist. All rabbis are classified in various categories and within each "slot" the salaries are standard and uniform. The British rabbis do not necessarily feel confined or regimented in this system any more than university professors do within their classifications. One advantage of the British system is that an appointment is virtually for life. The phenomenon of a rabbi being engaged and then being dropped after a season because the **balebattim** do not fancy him, is unknown to British shores.

POOLING SYNAGOGUE DUES

The United Synagogue's system of "religious socialism" is also peculiar to British (specifically London) Jewry and it antedates Labour Party Socialism by many years. All the member-synagogues of this organization pool their dues into a common treasury which looks after the needs of all its congregations, small or large, new or old.

Just as there was only one Rabbi (in theory) in the United Synagogue there is actually only one president — formerly Ewen Montagu and now Sir Isaac Wolfson. Each synagogue has not presidents but "wardens" (another word taken from the vocabulary of Anglicanism) and Rabbi Jacobs explained the amusing repercussions when the women's gallery needed a new rug and application for replacement had to be made to headquarters.

CONFLICT IN ANGLO-JEWRY

Rabbi Jacobs incidentally, was (and still is) the central figure of a continuing controversy in Anglo-Jewry. At the retirement of Isidore Epstein from the headship of Jews' College it was generally expected that young (40-ish) Dr. Jacobs would assume this post. But Chief Rabbi Israel Brodie ruled against Jacobs' eligibility. Jacobs has been identified as a "liberal traditionalist" and his views on halacha and revealed law were considered as something short of acceptable to Orthodoxy. To someone listening to his address the other Sunday morning at Beth Tzedec the Chief Rabbi's hesitation was not surprising for Dr. Jacobs' view on "Can A Modern Jew Live by Jewish Law" did not fit within the four walls of most present-day Orthodox thinkers—though some of the advanced wing might agree with him. Dr. Jacobs' position was that Jewish law is not an unchanging and static thing having been transmitted intact from one generation to the next but varies according to the needs and context of each age and area. The Sephardim for instance differed with Rashi on the question of the kashruth of wine ,the reasons being such sociological extra-religious factors as the relative availability of non-Jewish labour.

"JEW" TOO BLUNT

One amusing postscript made by the speaker is that the name Jews' College is considered too blunt by some American Jews as though there was something offensive in this unadorned use of the noun "Jews". (They would have preferred, he said, even "Jewish College").

One basic difference he alluded to in relations with the Gentile world is that due to the State Church in England, Judaism (& Catholicism) receive scanty recognition in television, radio, or official occasions. The Chief Rabbi speaks on radio and TV on the eve of Passover, and the New Year (at inconvenient hours) but otherwise the only religion referred to and recognized is the Church of England. This he contrasted to the wide recognition in the USA (and Canada) to Judaism as being on a par with Protestantism and Catholicism.

CONSERVATIVE MOVEMENT ABSENT

Talking about North American Conservative Judaism Dr. Jacobs suggested that one reason no such official movement exists in Britain is that the existing institution of official Anglo-Orthodoxy, the United Synagogue, itself long ago assumed many of the characteristics now identified with North American Conservatism. Anglo-Orthodoxy was never an immigrant or East European importation but was from the beginning more English than the Queen, (as British as the flag, a current writer puts it), fully Anglicized and adjusted to British life. Its theology was broad and catholic (like l'havdil, that of the Church of England) and could embrace various shades of orthodoxy and small conservatism. Even the thorny theological question of the restoration of the temple sacrifices was satisfactorily, if evasively, settled, by having the Mussaf Amidah repeated silently rather than out loud. One problem incidentally which today is still not a problem in the UK according to Rabbi Jacobs is that of mixed seating. The English Jewess, he is convinced, has no desire to go downstairs and worship with the menfolk. Even the West London Reform Synagogue, which was built as a Reform synagogue, has a women's gallery.

MEANING OF PASSOVER

By MENACHEM M. SCHNEERSON

The following article is an excerpt from the Lubavitcher Rebbe's Pesach message.

Pesach is the **first** day of Jewish independence, and the **first** festival in the history of our Jewish people. It is first in rank and significance, for it brought the liberation of our people from enslavement and made it possible for them to live a free and independent life as a nation, governed only by the Torah and its commandments dictated by God alone.

As such, Pesach is especially meaningful for our Jewish people, and for every Jew individually, at all times and in all places. For this reason also, every aspect of the festival, and every detail attending the historical **Yetzias Mitzraim** (the Exodus from Egypt), has a special significance in the way of a timeless message and practical instruction for the individual, the community and our people as a whole.

* * *

One of the important details of Yetzias Mitzraim is the **haste** with which the Exodus took place. When the hour of liberation struck, the Jewish people left Egypt **at once**, losing not a moment or, as our Sages express it — not even a **heref ayin**, "the batting of an eye-lid". They add, moreover, that if Jewish people had tarried and missed that auspicious moment, the opportunity of the liberation would have been lost forever.

This seems incomprehensible. For it was already **after** the Ten Plagues, which prompted the Egyptians to virtually expel the Jews from their land. The situation was thus "well in hand". Why, then, was the haste of the moment so important? And how is one to understand the statement of our Sages that if that moment had been missed, the whole liberation would have been in jeopardy?

Above all, what practical lesson is contained in this detail, so that the Torah (**Torah** meaning "instruction") makes a point of revealing it to us with particular emphasis?

The explanation is as follows:

When the end of the road of exile is reached, and comes the moment of liberation from the "abomination of Egypt," the opportunity must be seized at once; there must be no tarrying even for an instant, not even to the extent of "batting an eye-lid".

The danger of forfeiting the opportunity lay not in the possibility of the Egyptians changing their mind, but in the possibility that some Jews might change their mind, being loth to leave their habituated way of life in Egypt, to go out into the desert to receive the Torah.

The practical lesson for every Jew, man or woman, young or old, is:

"Yetzias Mitzraim", as it is to be experienced in the day-to-day life, is the personal release from subservience to the dictates of the body and the animal in man; the release from passions and habits within, as well as from the materialistic environment without. This release can only be achieved by responding to the perpetual Divine call, the call of the G-D of Abraham, Isaac and Jacob, seeking out the "oppressed and enslaved", and promising: "I shall redeem you from bondage . . . that I may be G-d unto you." As at the time of the first Liberation, true freedom is conditioned upon the acceptance of the Torah and Mitzvoth.

* * *

This call for freedom never ceases. "Yetzias Mitzraim" must be achieved **every day**; each day the opportunity beckons anew.

Unfortunately, there are individuals who tarry and consign the opportunity to the "three solemn days" of the year, Rosh Hashana and Yom Kipper; others, at best, postpone it for Shabbos and Yom Tov; still others, who recall and experience "Yetzias Mitzraim" in daily prayer, fail to extend it to **every aspect** of the daily life.

What is true of the individual, is true also on the community and national level, except that on these levels the missing of the opportunities is, of course, even more far-reaching and catastrophic.

* * *

The extraordinary opportunity which knocks at our door at this very moment, is the reorientation which has taken hold of wide circles of Jewry, especially of the younger generation, which has created a strong tendency **to return to our original and authentic heritage.**

Considerable sections of these circles which had been estranged from Yiddishkeit, are seeking the way to Torah and Mitzvoth; and many of those who had maintained some association with Torah and Mitzvoth, are seeking guidance to strengthen their bonds and identification with authentic Judaism.

ONLY IN AMERICA

by HARRY GOLDEN

Letters Home From College

There was a time when, if they wrote home at all, college students wrote, "Dear Dad: Please send money." All of that is changed. Students write home more frequently than heretofore but their letters read: "Dear Dad: Please send me a new tire for the Corvette."

I must explain that I have the confidence of subscribers and friends who have on occasion shown me the "letter home." The first thing that catches your attention is that the college students call each other "kids" and often write: "Several of the kids are coming home with me over the holidays." My friends say this is often the worst type of letter home to receive.

Another thing the "kids" never tire of discussing is the mental makeup of their friends. All of the college students are psychoanalysts full blown. I suppose it is simply a disguise for what the rest of us call ordinary gossip, except from what I've read there are indeed complicated kids running loose.

Conformity, such as it is, centers around clothing and marks. The kids think it a breach of form to get A's when C's will do. This is not all the kids. The ones who have purpose, who want to be doctors, engineers, teachers or architects try hard for the A's, but the ones not sure about their future stick with the C's, and look upon an A student as immature. However all the C's will probably grow up to become "respectable citizens."

I have detected that those kids who need new tires for the Corvette or the Thunderbird or even the MG are the ones who have a poor relationship with the family. By poor I mean they show no respect. But then I am not sure this is their fault.

The recurring description that pops up over and over is "immature." The kids write, "I am studying Existentialism and I find it all immature." Or, "I have met a new boy but he is immature," but mostly parents are the ones who are really "immature."

I pass this along to readers not in the nature of criticism. I am sure these boys and girls of whom I write will equip themselves to fight in the jungles and cities if necessary and pay their fair share of taxes when asked, which is all we should demand of citizens. I record this really because it is my impression today's "kids" aren't having fun. They all "want" something and when you "want" you are not generally happy.

SERMON OF THE WEEK

THE WINDS OF LIFE

Awake, O north wind; and come, thou south wind.
(Song of Songs 4,16).

The author of the Song of Songs lived in the Holy Land and was an expert gardener who knew all about the different winds and their action on his delicate plants. The north wind coming from Syria and the Lebanon first blows over the snow-clad mountains: it is cold, chilling and hard. On the other hand, the south wind is warm, and brings with it some of the heady fragrant of Egypt.

A gardener understands what happens to flowers that know only the warm south wind. They mature quickly and like a frail hothouse variety they look beautiful. But they are never strong and they quickly succumb before an adverse change in temperature. So the gardener is glad for the influence of the north wind: "Awake, O north wind." He even invites it to come and blow moderately on his young plants, so that they can grow and mature in the experience of all kinds of winds and become strong enough to withstand any unfavourable conditions later on.

A similar thing can be seen in human society. It is interesting to note that those peoples which have developed furthest in terms of character and spirituality are not those who live in the lush sundrenched South Sea Islands ,nor in the opposite extreme by the North Pole, but in those parts of the world where the sun and cold together encourage the ideal growth of body and spirit. The sun ensures a standard of physical health and well-being. The cold provides opportunities for strain and struggle, calling forth all man's ingenuity and his powers of resistance against adverse conditions. Thus, man also needs a combination of the circumstances of the north wind and the south wind to encourage his full growth.

But our test is more than a statement of physical facts: it is also an allusion to man's inner life. All of us want the south winds of life. We want to bask in the sunshine of physical comfort, prosperity, friendship and popularity. And we want it all the time. Yet we would do well to remember that just as the plant which faces the south wind alone is without vitality, so too the man who enjoys the unmixed luxury of the south wind of ease can often become bereft of character through the decay of spiritual strength and the absence of moral courage.

For those who are experiencing the north wind of sorrow—sickness, bereavement, poverty, frustration or insecurity—our text suggests that the situation may not be evil in its results. It all depends on one's reaction to it. The north wind can stimulate life by fostering stronger growth. It can call forth extra energy in strengthening a man with the arms of experience. It can nurture in him a feeling for others and a spirit of co-operation.

All this, and more, can be brought about by the north wind of adversity if a man learns to accept it and use it wisely. Again, for those who are enjoying overmuch the south wind of fortune, our text offers a gentle warning against the obvious dangers of spiritual laziness, selfishness or unpreparedness when the first touch of failure could change life into a complete tradegy. Those people must invoke the north wind, and even search for some of the cold and the suffering, by identifying themselves with the alleviation of the sorrows of others.

Happy indeed is the man whose life is made up of a combination of north and south wind. He thanks God for his occasions of joy, and he accepts and uses his moments of adversity. Both together make for the full development of the physical and spiritual potentialities of man.

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THE TALENTED "MINYAN" IN "HOW TO SUCCEED IN BUSINESS...." INTERESTED IN A NEW HOBBY?

By BERNICE DYMENT

Whatever else it takes to succeed in "How to Succeed in Business Without Really Trying", it is obviously no handicap also to have been born JEWISH! I attended a gala party the other evening for the cast of the hit musical now packing them in at O'Keefe Centre, and believe me—it wouldn't have been necessary to send out for a "tenth man." With the tacit bond of our mutual Jewishness serving as a kind of "instant ice-breaker," one after another joined our little group to say "Shalom," and tell me something of their show-biz experiences.

First of all, there's the ebullient, engaging young star of the show, 25-year-old DICK KALLMAN, who seems to have derived his singing and acting talents in a direct line of descent from his mother (a musical comedy star before her marriage) and from his paternal grandmother, Berlin Opera singer Madame Rene Kallman. Dick told me there was never any question as to what he wanted to do with his life—it's always been the theatre. He has for his profession the reverence and dedication of a novitiate, and, he told me with great sincerity and earnestness, when he enters a theatre where he is performing, "It's almost as though I was entering a church or temple." And, he added, acting is a great responsibility—you must always give it your best. But for an actor, there is no feeling to equal that of giving pleasure to people and then to experience the waves of love coming back to you from a responsive audience."

For Dick there have been many such waves ever since his first starring role at the age of sixteen in the musical "Seventeen"—for which, incidentally he won the coveted Theatre World Award. Of course, being the protege of Sophie Tucker helped too—to him she's "Mom." Dick has appeared in such Broadway shows as "The Fifth Season" and "Come Blow Your Horn" (with our own Lou Jacoby) and many, many TV shows both in the U.S. and England.

DYAN CANNON, a former Sunday School teacher at Seattle's Reform Temple, plays the part of Dick's girlfriend in the play. Pert and pretty, Dyan is a veteran of some 300 TV roles, although this is her first Broadway-musical tour. She loves it—"Every new city is like a new opening night, and a new thrill." The only disadvantage is living out of a suitcase for months on end, but she's had lots of practice in this. For a year-and-a-half, she toured the world, promoting the film "Les Girls."

STANLEY SIMMONDS, Phil Silvers' double as Sergeant Bilko, is no stranger to Toronto. He's been coming back regularly since the 1930's when he toured in vaudeville with Milton Berle, and played Loewe's Theatre. Since those days, he's been here with "Li'l Abner" and "High Button Shoes," among others. Stanley's brother is Rabbi Meyer Simon of the Gendale, California, Reform Temple, and they are looking forward to a real family reunion when "How to Succeed" reaches Los Angeles for a seven-week-engagement.

TOM BATTEN'S career in show business goes back to when he was ten-years old and one of Gus Edwards' child stars in Hollywood. Curiously enough, he is a graduate in zoology from the University of Southern California, but returned to the theatre — the Yiddish Theatre, in fact—to tour with the late Maurice Schwartz and Leo Fuchs.

HOBBY SUPPLIES

Classified advertisement readers (and I understand there is quite a cult of them) did a "double-take" when their careful perusal of last Saturday's "Globe and Mail" revealed the following insertion. It appeared as a three-liner under the heading, **"Hobby and Art Supplies"** and reads as follows: **Nazi propaganda leaflets. An interesting and unusual hobby. Free sample write P O Box 431, Scarboro, Ont.**

Morbid prank? Insidious plot? Or is Scarboro the new nesting-place of a Nazi den of vipers — remember the Nazi poster which appeared mysteriously among election placards in that suburb recently.

I had hoped to be able to report to you the gist of the sample leaflets, but at this writing, my supply has not yet reached me. I can't understand the delay — I signed my request with one of the most honoured names in elite Nazi circles — L. ROCKWELL!

A tangential question which arises from all this is why the same ad did not appear in the other Toronto papers of the day (March 30). Of course the answer might be as simple as limited advertising budget" — or perhaps the other papers may have turned down so nefarious a product for advertising purposes. Another question too, is the use of the postal service for transmitting propaganda of such a subversive nature.

I sure hope, though, that when they do send my free sample it arrives in a "plain wrapper." It don't want my mailman to get the wrong idea about me!

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BACK TO SCRATCH

By RUTHIE

A prominent New York sociologist recently flashed a warning light.

"Woman right now is ready to be left alone," says Dr. Ruth Farkas.

Millions of words are written, hundreds of seminars are held trying to determine what makes the North American woman tick. Experts speculate on her dress, creativity, emotions, political savvy, wealth, intelligence, sense of humor, her role in the labor force, her job as housewife, and mother.

Mrs. Farkas, formerly of the education department at New York University, contends that modern woman can blame herself in part for being in this dilemma. World War II started lifting her out of the home and she became used to the "communal" life.

Now the women are ready to blow up! This explosion might be a rebellion against so many activities to take her out of the home or at least have removed the emphasis on her being a good housewife.

No man brags about his wife's cooking these days. Even the woman's become fearful of bragging. Cooking's not *the* thing to do now. It's what you're doing as a volunteer.

Mrs. Farkas admits that this is good if proportioned properly. But the thing to keep track of is — home comes first.

* * * *

So now milady wants to eat her cake and have it too. And she could if she weren't so self-conscious, so afraid that by extoling the virtues of her children or boasting about some domestic prowess once in awhile she might slip off her intellectual pedestal and reveal her human side for a change.

I remember some of Mama's most satisfying afternoons. These were small get-togethers where, over a cup of tea and a variety of homemade cakes, children and home were discussed. One mother took pride in her youngster's musical progress, another in her child's scholastic ability, someone else offered a new recipe. Of course the conversation sounded dull and trite to an outsider. Couldn't they talk of anything else? Music, politics, projects?

Trying to analyze the matter, I find that such conversation was an outward sign of the security they felt. It wasn't necessary for them to seek any stature; they knew they were an integral part of family life. Furthermore they must have possessed something tangible to offer beyond *Koche und Kirche* (kitchen and church). We all had grandmas who were considered *the* lawyer in town — her advice was indispensable; some were the next best thing to a doctor — if someone had a burn, contracted a cough, was having premature labor pains, immediately one knew to whom to turn; a "filozuff" — who else was there?

Still, I vowed I wouldn't be caught dead discussing children and recipies when I grew up. After all, what good was an education? To stagnate?

So, the days of my children's infancy were spent in the park, comparing formulas with other mamas. To each individual, no one else ever had a baby; no one else ever experienced the thrill of seeing her offspring take its first step, utter its first word; no one else basked in her husband's favor, especially if her cooking was just like his mother's (burned, God forbid).

Mundane? Of course, But till the end of time, that's how it will be.

I'll be an active club member, I'll read books, I'll discuss current events, I'll nurture a talent, I'll try to be interesting — and I *will* shout about my children's laurels.

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PRODUCTION STAFF IN CONFERENCE: Mrs. Alexander Platt (right), producer of a play presented at a meeting of Holy Blossom Sisterhood last week, on behalf of the United Jewish Appeal Women's Division, discusses the script with Mrs. Albert Aarons (left), the director, and Mrs. Samuel Liebel, in charge of lighting. The play, "Window on Life" was presented by a group organized by Mrs. Ray D. Wolfe, chairman of the Speakers Bureau, with the assistance of Mrs. Samuel Z. Donnenfield and Mrs. Alvin B. Rosenberg, co-chairmen of the Sisterhood Liaison Committee. "Window on Life" is a dramatic presentation of a case-history dealt with by the Jewish Family and Child Service, which is a beneficiary agency of the UJA.

ISRAEL ANNIVERSARY OBSERVED

The Labor-Zionist Movement of Toronto, embracing the Israel Histadrut Campaign, Farband Labor Zionist Order, Pioneer Women, together with the United Organizations for Histadrut, is arranging a celebration of the 15th Anniversary of Israel's independence.

The event, to be addressed by the distinguished Israeli statesman Yaacov Tsur, former ambassador to France, will take place in the main auditorium of the Beth Tzedec Synagogue on Sunday, April 28th, at 8:00 p.m.

The assembly will be addressed in Yiddish by one of the most renowned Yiddish poets and authors, Ephraim Auerbach.

Also appearing on the outstanding program will be the Israeli dance group of the Habonim Labor Zionist Youth, and the Farband Hazamir Choir, which has given several noteworthy performances this season. Cantor Murray Nixon will be the guest artist. Sara Barkin Sandler will assist at the piano.

This Israel Independence Day Celebration is arranged under the chairmanship of Shamai Ogden. Mr. Ogden stated: "Toronto Jewry will, through this celebration, demonstrate its solidarity with Israel as the young state marks its 15th Anniversary of Independence".

There will be no charge for admission and no solicitation of funds.

WEDDING ANNOUNCEMENT

MR. & MRS. HENRY SPIEGAL of Manitowoc, Wisconsin, announce the forthcoming marriage of their daughter, **LINDA,** to **MR. GERALD SPERLING,** son of **MR. & MRS. SAM. SPERLING** of 84 Denbigh Cres., Toronto. The wedding will take place on June 9th, 1963 at 5.00 p.m. Beth Israel Synagogue, Madison, Wisconsin.

Miss Sperling graduated from the University of Wisconsin with a B.Sc. in Anthropology. Mr. Sperling graduated from the University of Toronto in 1957 with a B.A. in Political Science and Economics. He received his M.A. from the University of Wisconsin in 1962 and is continuing studies towards a Ph.D in Political Science at the University of Wisconsin.

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Bible Study Group Established Here

In response to a call from the World Jewish Bible Society with headquarters in Jerusalem a special "Bible Study Group" has been organised in Toronto. The group will be meeting on a regular basis to study and discuss various areas of interest in Bible and related research.

The first meeting of the group was held in the library of the Bureau of Jewish Education on Friday, March 29th. Mr. Eliezer Dembitz, Consul of Israel lectured on the subject "Cantillation in the Bible and its application for Jewish education." Principals of Toronto Jewish Schools, Members of the Faculty of the Jewish Teachers' Seminary, the Director and Consultants of the Bureau participated in the discussion.

A committee of three Principals was active in organizing the Bible Study Group, under the auspices of the Bureau of Jewish Education. The committee consisted of Mr. Aaron Nussbaum, Principal of the United Synagogue Day School, as Chairman, Mr. Pesach Schindler, Principal of Adath Israel Congregational School and Mr. Heinz Warschauer, Principal of Holy Blossom Religious School.

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HOW TO SUCCEED IN BUSINESS

By BARBARA I. PEARL

Virtually all of Toronto will have the opportunity to enjoy Frank Loeser's and Abe Burrow's musical, How To Succeed In Business Without Really Trying, since it plays at the O'Keefe Center for three weeks, through April 20th.

And enjoy the 1962 Pulitzer Prize they will! It has been quite some time since O'Keefe has presented something which is both relaxing and stimulating.

Dick Kallman, a doll if ever there was one, who plays Finch (the conniving young man who grasps every opportunity to reach the top of the ladder of success without too much exertion), is like a refreshing breeze. Youthful, alert, brazen, shy at times, he is also the perennial little boy who, requiring spanking most of the time, still evokes a feeling of mother-love and protection.

Dyan Cannon in her role of Rosemary, the girlfriend, can best be described by—cute. The little stenographer who falls in love with the big guy while yet on his way up — from window washer — is the symbol of every office girl who dreams of her Prince Charming.

Willard Waterman as Biggley, tycoon, is convincing in the part of a company president who just does not know how he made it—college degree notwithstanding. His girlfriend Hedy (Maureen Arthur) is a floosy —with a heart of gold who finally lands *the* chief, Womper, chairman of the board, a role ably depicted by Joe Cowan.

One feels throughout a strong undercurrent: who needs education to succeed in business? Shrewdness plus luck are the favored requisites. And how our hero Finch goes about it is sheer delight.

One rather conspicuous is Frump (William Major), the boss' nephew. Apparently every boss has a nephew, a thorn in his side. And Frump emphasizes such a relationship. If uncle is naughty, he tells mama; if someone should be demoted, he tells mama; if he wants a promotion, he tells mama. Quite obnoxious, but efficient and funny!

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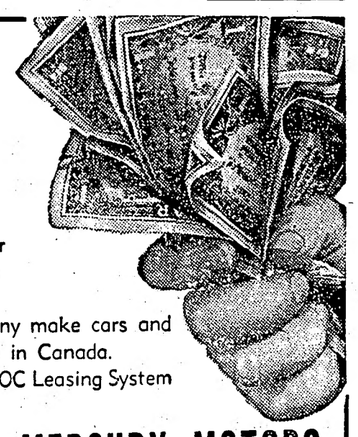

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I DO WELL • MEMOIRS OF A COMEDIAN •

BY JAN BART

An old joke tells about the twelve year old who came home from Hebrew school to be asked by his father: "Sam, what did you learn from the Rabbi today?"

Sam shrugs and doesn't seem particularly interested in supplying an answer.

"Didn't you hear me? What was the lesson in Cheder today?"

"Poppa I — I learned the prayer for the dead relatives. I learned to say Kaddish!"

"You what. — Learned to say Kaddish?"

"Yes, Poppa."

"That's how they get children ready for Bar Mitzvah these days — with Kaddish!"

In high dudgeon Poppa drags Sam to the Rabbi's house.

"Rabbi, I'm asking you — what is this about teaching my Sammy to say Kaddish?"

The Rabbi nods affirmatively.

"But look at me — healthy like a bull! Strong like an ox! Why should you teach him Kaddish?"

The Rabbi looks at Sam and then sighs with resignation. "Because," he says, "you should live so long 'til he learn it!"

My problem wasn't exactly Sammy's. But the day came when Momma got me scrubbed and dressed and led me by the hand to Reb Meyer at the Cheder. And I should live long enough to forget it!

Reb Meyer nodded and Momma went back to the bakery shop. The scholar and teacher kept me standing while he looked at me through his rimless glasses. Then he took off the glasses and massaged the little red indentations they had left on his nose — and he looked at me some more.

For the first time in my life I began to realize that maybe I was something unusual to see. On the big side, maybe — a little too fat.

What Reb Meyer did next rouses in me to this day a feeling of deep pain, a sort of embarrassed helplessness before injustic. He widely separated the thumb and forefinger of his right hand, reached out, took a generous portion of my left cheek, squeezed it unmercifully, and chuckled.

There I was, a product of motherly love and bakery shops, neighborly indulgence and candy shops, special privileges and dairies. Yet in one shameful moment Reb Meyer revealed to me the foolishness of all my previous life. Suddenly I was a little boy — metaphorically speaking — a little boy alone, full of ignorance, with everything still to learn. And the whole difficult future lay in the control of a beady-eyed man who liked to take off his glasses, massage his nose, and then reach out with widespread thumb and forefinger, seize a great portion of my cheek and pinch it until I was ready to scream.

Even more than pain, it was uncertainty and doubt and insecurity he pinched into me. In this world there was a penalty for fatnes. The repeated 'affections' of Reb Meyer taught me conscience. And in my case conscience and fatness went together.

If I did exceptionally well in a lesson, my reward was a "knipp' which left my cheek pale and then scarlet. But, if I was not satisfactorily prepared, punishment was another 'knipp'. Reb Meyer had recourse to the same gesture for good or for bad because he was not concerned with either. Through the months and years of Cheder, Reb Meyer was trying to squeeze the schmaltz out of my soul.

I suppose every one of us becomes a 'Cheder boy" in one way or another. Most of us make the change, fight back a little, and grow onward to find new pleasures.

But the manner in which I was equipped to fight back was bolstered by the life around me. No budding conscience was strong enough to keep me from my 'healthy' diet of noodles and potatoes — and holiday feasts — and the Sabbath 'chulent,' about which more in a moment.

Reb Meyer had a wife. His wife was my mother's sister! And in a very few weeks it was customary for me to be called into her house after Cheder to sample her cooking and baking.

Aunt Meyer's kugel — a delightfully savory pudding made of noodles, schmaltz, cinnamon, white raisins, sugar and lemon rind — brings to my mind even now boyhood memories of our little town in Poland. I smell the wonderful smell of the kitchens, and of the sabbath tables.

And like the famous dog in the experiment, whose feedings always were accompanied by the ringing of a bell, until the animal would salivate just at the sound of the bell, the very idea of kugel finds me at once ready to eat, and my saliva flowing.

This is the 2nd chapter of a series in which famous entertainer and comedian Jan Bart tells the readers of The Canadian Jewish News the amusing story of his remarkable career.

In the course of time I made my own kind of headway against Reb Meyer in the Cheder, for I became the chief 'hemstitcher' for the matzohs whenever Passover drew near.

I never saw a square matzoh until I came to this country. In Poland the art of the matzoh meant rolling the unleavened dough with great care so that the result would be almost perfectly round. Cheder boys even competed for prizes given to those who produced the finest circles.

But my privilege was to take a pointed 'disc' and to roll it over the dough, evenly indenting the necessary lines of 'hemstitching.'

Such a helper was bound to be given all of the matzohs which become overdone or broken. Presumably, these were to be taken home, to be added to the family larder. But what with stopping at the Silvermans' for a schmeer of sour cream or even a dab of butter, there were very few broken matzohs brought into our house.

And now I want to talk about the sabbath 'chulent,' a truly delightful phase in my counter-attack against Reb Meyer.

(Continued next week)

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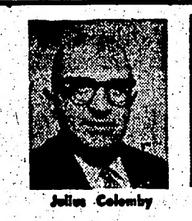
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BETH TORAH CONGREGATION
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The above sketch depicts the BETH TORAH CONGREGATION and JEWISH CENTER which will be erected in the very near future. This community center is vitally needed in the Eglinton-Marlee-Lawrence-Dufferin area as it will serve the more than 2,000 Jewish families residing in this district.
It will include a sanctuary, social hall, Hebrew school and youth center. The spiritual leader is Rabbi Benjamin Hauer.
The spacious three-and-a-half acre lot is on Glengrove and Glenbrook, near Marlee Avenue. Architects are Freedman Petroff & Jeruzalski.

THIS CONGREGATION IS UNAFFILIATED

Note: It was incorrectly stated in the last issue of The Canadian Jewish News that the Beth Torah is an orthodox congregation.

Toronto Synagogue News

BETH SHOLOM
● On Wednesday, April 17th, 8:30 p.m., the **Beth Sholom Synagogue Cultural Committee** will present the first in a series of cultural events for 1963-64 in the Gerald Schwartz Memorial Auditorium. **Rabbi Reuben Slonim** will present an address: Israel's Crisis of Freedom. **Cantor Henry Wahrman** will render Israeli selections.

SHAAREI SHOMAYIM
● On the weekend of Friday, May 10th, through Sunday, May 12th, **Shaarei Shomayim Synagogue** will be host to the **Yeshiva University Youth Conclave** for Upper New York State and Ontario district. The Conclave is a project of the Yeshiva University Youth Bureau which seeks to establish units of informed, educated and observant Jewish youth in the synagogues of the country. The program combines educational, religious, social and recreational elements, and features stimulating panels and discussions on current Jewish issues, guest personalities, workshop in leadership skills, song and dance, etc. The Conclave also works to promote teen-age synagogue effort on behalf of the Torah Judaism while providing for an exchange of cultural and social experiences.

B'NAI ISRAEL BETH DAVID
● On Wednesday, April 17th, **Sisterhood** of B'nai Israel Beth David will present a teen-age talent show at the synagogue.

BETH EMETH
● At **Brotherhood Breakfast**, Sunday morning, April 7th, 9:15 a.m., **Rabbi Kelman**, spiritual leader of Beth Emeth, presented "Passover Curiosities". Guest speaker was **Nobby Wirkowski**, head coach Argos.

AHAVAS ISAAC (Sarnia)
● At a recent **B'nai B'rith** lodge meeting, a panel program was held: **Business & Ethics. President Kirk** was moderator; panelists were **Rabbi Zimand of Ahavas Isaac, Mr. Ray Keelan**, retailer, and **Mr. J. Cullen**, lawyer. The following are the new officers: **L. Maltin**, president; **H. Cohen**, 1st vice-president; **J. Kertes**, 2nd vice-president; **N. Bernard**, secretary; **Murray Freidman**, treasurer; **D. Brodsky**, monitor; **E. M. Shapiro**, warden; **M. Perchanok, B. Girvitz, S. Aronovitz, Max Freidman, M. Pearlman, Al Winkleman, J. Kertes, A. M. Lampel**, trustees. Installation dinner will be held on April 28th.
● **Youth Aliyah** campaign culminated in a dinner at the synagogue on March 21st. Hostesses were: **Hilda R., Sonya B., Esther S., Lil S., Jenny S. and Rose P.**
● On April 28th and 29th **Ahavas Isaac Sisterhood** will be represented at the annual Spring Conference of the Ontario Branch of National Women's League in London, Ont.
● **Sisterhood** will present Fashions from Israel April 23rd.

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TORONTO OBITUARIES

BRESLOVE, Helen. On April 2nd, late of 1303 Wilson Ave.
BRODEY, Isadore. On April 1st, late of 323 Rushton Rd.
DANIELS, Jessie. On March 31st, late of 2601 Bathurst St.
OLDSTEIN, Frank. On April 1st, late of 196 Gladstone Ave.
KIRSHENBLATT, Max. On April 3rd, late of the Jewish Home for the Aged.
MARCUS, Sonia. On March 31st, late of 252 Acton Ave.
NAROFSKY, Zelda. On April 2nd, late of 1401 Eglinton Ave. W.
RICKMAN, Benjamin. On April 1st, late of 252 Euclid Ave.
SOLTZ, Rose. On April 2nd, late of the Jewish Home for the Aged. Services arranged by Park Memorial Chapel, 508 Spadina Ave.
BOOK, Jenny. On March 31st, late of Montreal, Quebec.
KAYFITZ, Harry. On April 2nd, late of Jewish Home for the Aged.
MOROFF, Lillian Leah. On April 4th, late of the Jewish Home for the Aged.
Services arranged by College Memorial Chapel, 331 College St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145, 651 Spadina Ave., Toronto.

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THE CANADIAN JEWISH NEWS

Passover MAGAZINE

Toronto and Montreal, April 12th, 1963 II SECTION NISSAN 18, 5723

Poet Yevgeny Yevtushenko last week was described in Moscow as a "wandering prophet" who suffers from a split personality (schizophrenic).

The blast covered three-fourths of a page in the official youth newspaper "Komsomolskaya Pravda."

The 30-year-old poet was accused of writing "sacrilegeous nonsense" about the suffering of the Soviet people after the Bolshevik revolution.

To us, in the West, 30-year old Yevtushenko is the fearless spokesman of his generation. He is young, fresh, outspoken. He frets at injustice.

We are proud to publish here Yevtushenko's "BABIY YAR", his now famous outcry against the Nazi massacre of Kiev Jews and against all anti-Semites.

The translation printed here is the authorized English version by Peter Levi, S. J. and Robin Milner-Gulland, published by Penguin Books.

Babiy Yar

by Yevgeny Yevtushenko

Over Babiy Yar
there are no memorials.
The steep hillside like a rough
inscription.
I am frightened
Today I am as old as the Jewish race.
I seem to myself a Jew at this moment.
I, wandering in Egypt.
I, crucified. I perishing.
Even today the mark of the nails.
I think also of Dreyfus. I am he.
The Philistine my judge and my accuser.
Cut off by bars and cornered,
ringed round, spat at, lied about;
the screaming ladies with the Brussels
lace
poke me in the face with parasols.
I am also a boy in Belostok,
the dropping blood spreads across the
floor,
the public-bar heroes are rioting
in an equal stench of garlic and of drink.
I have no strength, go spinning from
a boot,
shriek useless prayers that they don't
listen to;
with a cackle of 'Thrash the kikes and
save Russia!'
the corn-chandler is beating up my
mother.
I seem to myself like Anna Frank
to be transparent as an April twig
and am in love, I have no need for words
I need for us to look at one another.
How little we have to see or to smell
separated from foliage and the sky,
how much, how much in the dark room
gently embracing each other.
They're coming. Don't be afraid.
The booming and banging of the spring.
It's coming this way. Come to me.
Quickly, give me your lips.
They're battering in the door. Roar of the
ice.

Over Babiy Yar
rustle of the wild grass.
The trees look threatening, look like
judges.
And everything is one silent cry.
Taking my hat off.
I feel myself slowly going grey.
And I am one silent cry
over the many thousands of the buried;
am every old man killed here,
every child killed here.
O my Russian people, I know you.
Your nature is international.
Foul hands rattle your clean name.
I know the goodness of my country.
How horrible it is that pompous title
the anti-semites calmly call themselves,
Society of the Russian Race.
No part of me can ever forget it.
When the last anti-semite on the earth
is buried for ever
let the International ring out.
No Jewish blood runs among my blood,
but I am as bitterly and hardly hated
by every anti-semite
as if I were a Jew. By this
I am a Russian
I am a Russian.

Israel : The 15th Year

BY DAVID RIVLIN

The 15th year of Israel's independence and statehood has been one of further achievement, growth and progress in practically every facet of the life of the country, and of outstanding fulfillment according to its guiding principles as a Jewish State.

The most impressive feature in Israel's continuous growth this year has been the influx of more than 65,000 new immigrants; men, women and children, from scores of different countries in North Africa, Europe and the Americas, who together with the newly born Israelis have added to our Jewish population some 120,000 souls and increased the figure of the total Jewish population in the country at the end of 1962, to 2,150,000. One cannot help marvel again and again this phenomenon in our life and in the life of the Jewish State which, according to the most sacred of her principles and in fulfillment of the most exaulted of her historic purposes, serves so truly and so devotedly the ideals of Kibutz galuyot — the ingathering of the exiles — and mizug-galuyot — the absorption and the integration of the various tribes gathered in Zion, and gives all of them the new life of freedom and dignity which they need and which they want whilst transforming them into useful and constructive elements within our dynamic society. Considering that the independent State of Israel made its start in May 1948 with a Jewish population of about 750,000, the figure 2,150,000 today means that Israel has tripled its Jewish population since its independence, both by birth and immigration of which the latter constitutes nearly 1,150,000 to date.

This is by far the greatest and the most dramatic of Israel's fulfillments within its record of achievements. No other country even under better and more convenient conditions could rightly boast of a similar endeavour and attainment which is of humanitarian, no less than it is of Jewish significance. It is precisely here, in the fields of immigration and absorption, that Israel is carrying out the basic task entrusted to her on behalf of the entire Jewish people.

Realizing that today there are nearly 600,000 children in Israel's elementary schools, close to 80,000 in high schools and more than 16,000 in the universities, technical and other higher schools of learning; when one counts more than 700 towns, villages, moshavim and other forms of settlement, mostly in the new development areas of Judaea, Galil, and Negev, which were added to Israel's landscape in these short 15 years; and when one sees with his own eyes the tremendous pace of transformation which characterizes the country along with the mechanization and modernization of the agriculture and industry towards the conquest and the reclamation of the rockey and waste-desert-land — one cannot help wondering at the amount of dedication and devotion which was put in by our people both in Israel and in the Jewish diaspora, to make all this a reality.

Another striking feature and one which is naturally a decisive factor in the life of Israel, is the amazing progress of her economy; we began 15 years ago, when we thrust open the gates of the country to take in hundreds of thousands of immigrants with something which could hardly be called an economy of any kind; we had a small working industry with a very modest output that enabled us to export and sell abroad the value of $25,000,000 a year in goods and agricultural production which was hardly enough to feed even one-half of the growing population. Today, not only is Israel almost self-sufficient in the field of agriculture and is increasing yearly the export of industrialized agricultural products but is also increasing at an amazingly quick rate the production, the output and the exports of her ever expanding industries, putting now the total of Israel's visible and invisible exports at a height of almost $400,000,000 considering the figure of 1962 and the prospects for 1963. There is no unemployment in the country except for social cases of unskilled, old and sick persons and in some fields, particularly in new development areas, there is a cry for laborers, mainly skilled industrial workers, technicians and scientists to fill the vacancies within the newly established industries to meet the requirements for the expanding navigation and aviation, as well as the huge railways, roads and irrigation construction.

The much debated and controversial act of devaluation of the Israeli pound last February has during the course of the first year proven successful, meeting the hopes of the government, economic advisors and planners, not only in the elimination of the unhealthy multitude of rates of the Israeli pound but also in the encouragement of national savings, the enhancement of exports which are capable of competition in the foreign markets and the already apparent beginning of the decrease in home consumption and imports — a good healthy sign to all of us who are striving to narrow the gap between exports and imports and thus improve our balance of trade.

Since the devaluation last year Israel has increased its export by 13% in relation to the previous year and the $80,000,000 exports figure just released for January and February 1963 shows a most encouraging upsurge in relation to any previous years and a good indication for the balance of 1963. Our exported goods number now many different items of wide variety ranging from light and heavy industrial products to the varied agricultural and even raw materials, and are lead by the citrus, polished diamonds, phosphates, potash, copper, textiles, and wines, reaching scores of foreign markets. Israel's cargo ships are now sailing on all of the seven seas, linking our country with the shores of the nations who tighten their commercial relations with us in spite of the Arab economic boycott.

Tourism to Israel is a most enlightening and happy phenomenon, outstanding an as industry in itself and expanding yearly at a fast rate which has turned the country into an attractive and interesting resort not only for Jewish visitors. In 1962 183,000 tourists visited Israel and we are now preparing for an even larger number in 1963.

The author: **DAVID RIVLIN**, is Consul General of Israel in Montreal. He was born in Jerusalem in 1923 and is a member of a famous family which settled in Jerusalem 155 years ago. He grew up and was educated in the city of his birth. He studied philosophy, history and sociology at the Hebrew University in Jerusalem and International Affairs at the University College in London. He was a journalist and radio commentator and Jerusalem correspondent of several Hebrew dailies, before joining the diplomatic service. In 1950 he was called upon by the Israel Army to establish its broadcasting station, and became its program director.

In the political and international relations fields, Israel counts today many more friends among the American, European, Asian and African countries, particularly the newly born independent states of Africa. We are proud of the special position and reputation that we have won for ourselves within these young countries who look upon us as a model and example of creativity, and dynamic development. Attesting to this has been the large numbers of heads of states, leaders and executives of scores of countries who came to Israel during this year and who left her both as friends and admirers, determined to tighten their own countries relations with her. In 1962 there were more than 1,500 students from Africa and Asia taking courses in the various Israeli universities and other institutions and nearly 500 Israeli technicians, scientists, doctors, teachers and experts in other fields have been working with African and Asian governments in their countries within the framework of their development projects.

Outstanding in Israel's record, within the framework of her untiring endeavours towards the reclamation of the land and the raising of its scientific and cultural standards, are her institutions of learning and research, along with all scholarly institutes. Some of Israel's scientific and technological laboratories have become renowned the world over for their daring projects and achievements. Amongst others Israel has now embarked and is fast advancing in the fields of the atomic energy research for development purposes, the desalination of sea water and the exploitation of solar energy. All this, based on the working democratic system of our society, makes Israel today the inspiring and proud Jewish State for all its citizens and friends.

However, this is only one side of the coin. On the other side there is still the clear and sober knowledge that however encouraging, it is only a beginning of a long road ahead of us laiden with difficulties and dangers. Apart from the problems arising from the actual growth, which are not unexpected and which are basically healthy and normal for a young state, there are still looming over us many burdening and highly challenging problems which unless we are prepared to meet and solve, may jeopardize the entire future and structure of the State. Some of these are basic issues in the economic, security and social fields within the country, and they are the ones which preoccupy the minds of every responsible Israeli and friend of Israel.

There is the problem of cultural and social integration of the hundreds of thousands of the new immigrants from the oriental countries in addition to their physical absorption. This is perhaps the most crucial challenge to us next to the security of the State. Unless we mobilize all our resources, good will and dedication in the education of the new immigrants from the oriental countries and provide the conditions of study for their children in order to elevate their cultural standards, we shall face the danger of descension to the level of a Levantine country and lose our spiritual and qualitative strength in which lies the hope for the future and also face the danger of social rift and failure in the welding into a unified nation all the various tribes.

In the economic field, we must increase our efforts and be prepared for further sacrifice, even at the expense of our standard of living, in order to close the gap in the balance of trading and put the economy on a sound and healthy basis by the continued increase of our exports. We still have

(Continued on page D)
Section II

Spring In The Negev

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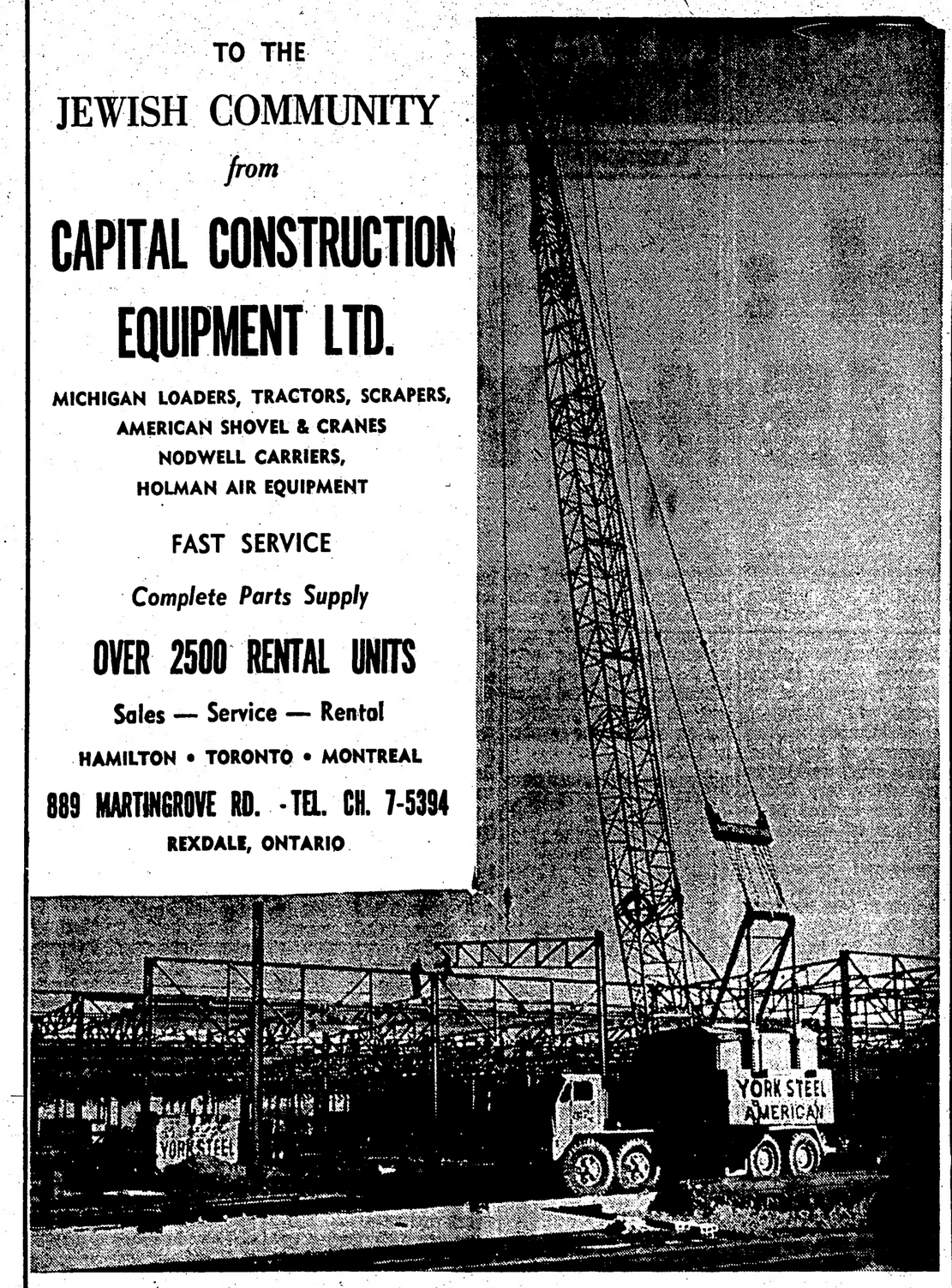

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WITH FATHER OF MOST FAMOUS NAZI VICTIM: Author M. J. Nurenberger meets H. Frank, father of Anna Frank, at the entrance to the Anna Frank House in Amsterdam.

the non-native returneth

by M. J. Nurenberger

It was a beautiful summer day, that day in 1933, a year the young man, little more than a boy, always would remember. That year even children barely old enough to utter a syllable became involved in politics —especially if they were Jews. (As a matter of fact, someone once said that there were no Jewish children but Jews young in years.)

It was the year when old, senile Marshall Paul von Hindenburg relinquished the reins of the most progressive country in Europe to Adolph Hitler. It was a year cursed by Heaven—cursed for all time.

As one aged Hasid told the youth in the synagogue on a Sabbath morning:

"I am old; I do not know what will happen. In fact, all my life I have been a profound believer in God and in God's rule over man. Now, for the first time, I am not afraid of the hell beyond; what I dread is this terrestrial inferno. For the first time I don't envy you your youth, for I shall pass soon into the realm of nothingness. But you may live to endure the hell.

"Shall I admit here, in the synagogue, that, for the first time, I am confused about God? Often I think that everything we have learned about being His chosen people is a big lie. It sounds crazy, but I fear that this generation may despair in God or else start disbelieving in His eternity."

The Holy Ark was open. I sat next to the old man. I asked him:

"Do you mean—I am afraid to utter it in this holy place—that God too may?..."

"Don't be afraid to say it. If Hitler comes to power, nothing is impossible yet everything, possible."

I often reflect upon that Saturday morning in the little synagogue in Antwerp.

* * * *

A week later I arrived in Berlin, a young reporter, a young boy with a big assignment: to observe the Jews and the Germans in the Third Reich.

It was my first adult look at Germany. The last time I had seen it was as a little boy passing through the country from eastern Europe, marveling at the big cities—Leipzig, Dresden, Frankfort, Saarbruken—en route to France.

That journey too, led by my mother, became eventful for my further equation as a Jew. In the train, rolling towards Frankfort, I had heard for the first time the words "Jude" and "Juden."

It reminded me of our janitor in Cracow who would embrace me when drunk and yell, "Long live the Jews," or, "death to the Jews." But he was illiterate.

This time, however, the word, "Juden," was uttered not by a drunkard with a Slavic laissez-aller attitude but by cultured Germans.

* * * *

My background, like that of any Jew born and raised in the section of Poland which was once Austria-Hungary, was decidedly pro German — in the cultural sense of the word.

To speak German correctly was an indispensable feature of good upbringing.

I remember many comical anecdotes from my childhood in regard to German and the love of German culture among semi-literate and would-be cultured Jews. My own family had its store of bons mots.

My maternal grandfather very rarely read a Yiddish newspaper. Either he browsed through a Polish conservative daily or perused the German newspapers from Vienna. When he wrote in Yiddish, the words were of purest grammatical German in Hebrew characters. That's how he wrote to my grandmother.

Even my old *melamed* in *heder* enjoyed showing off by pronouncing correctly the word, Purpurwolle, when he translated the Hebrew expression, argamon. He had resided a few years in Vienna, had never learned any real German, had lived in perpetual fear of electric lights which he never had dared turn on himself—but he always respected German as the acme of culture.

Coming back to the most oft repeated anecdote in my family, as related by my very witty maternal uncle, it ran thus:

My father had (and still has) a deaf ear for foreign languages. (After two-score-years in western Europe —France, England—and America he still does not choose to express himself in any other tongue but his rich, idiomatic Yiddish.) When he courted my mother, who was in love with Schiller and Heine, he was asked by her whether he had ever read Die Rauber.

This unusual question provoked my father, whose only interest had been the Talmud and Torah, to forget himself and expectorate:

"Phooey! I knew anything written in German would have to do with robbers, and I can't understand why a pious, Jewish girl should bother to read such trash."

He could not know that he had coined a truism about the future Jewish sentiment concerning Germans!

* * * *

As one can surmise, during my childhood I lived between two conflicting worlds: my paternal relatives were profoundly Jewish, uninhibited by any external cultural influence, while the maternal side, no less pious, was greatly impressed by secular culture—which meant German.

Thus, from my earliest years, German, in my mind, had been synonymous with culture, progress, future —far from the Middle Ages. German newspapers, German writers, poets, storytellers, essayists, these had been as much a part of my spiritual diet as the Jewish Torah studies and the Polish influence of the Catholic public school.

Years later I read Emile Verhaeren, whose poetry I admired yet whom I abhored for his anti-Jewish prejudice when he endeavoured to blame German cruelty in Belgium upon Jewish oriental influence.**

I loved Verhaeren's poems, for I had learned to love the Scheldt River of which he sang so beautifully. Nontheless I could never forgive his theory of placing German cruelty at the doorstep of Jewish influence. Still, for someone as little conversant with Judaism as Verhaeren was, one can understand his reasoning, can detect the source of this prejudice.

For many decades Jews had been the carriers of German cultural influence throughout the world. Up to World War I, in fact, German had been the lingua franca of Jews everywhere. Certainly Jews in America, as well as those in Europe, cherished German, for this language had become the synonym of enlightenment and tolerance towards our people.

Somehow Jews, in their never ending optimism and in their confusion between good manners and veritable inward culture, could not distinguish between the superficial veneer of Germanic kultur and the true culture which not only stems from the mind but flows from the heart.

If it be true that German culture influenced several Jewish generations it is likewise absolutely false that Jews influenced the German people. Nothing is further from the truth than one of the fundamentals of Nazism: that the Jews had perverted German culture. Germans, except for a small number of intellectuals, had remained unaffected by Judaic contact. I should say that Hitlerism and the Nazi epoch in Germany had proven the German people to be immune even to their own great Geister.

* * * *

Thus the young man entered that Berlin of the summer, 1933. The non-native hath returned.

The first impression was that which generally strikes a non-German on a visit to Germany: the naivete of the average German combined with keenness of understanding. It sounds incongruous, but one despairs sometimes at the impossibility of analyzing the German mind.

In my compartment, from Aix-la-Chapelle to Frankfort in that summer of 1933, I experienced just such a moment of hopeless inability to cope with the German interlocutor.

My companion was busy peering at my French newspapers. After awhile the following conversation ensued:

— Young man, I see you are from abroad. What do they think about the new Germany?

I, the young boy, was alert. I knew there was a Hitler and a Gestapo in the country through which I traveled. This person, I supposed, could be an agent provocateur. Carefully I picked up the dialogue:

—You realize that Germany's tragedy consists in the fact that you are not understood abroad.

—Do you refer to the persecutions of Jews?

— This too people outside of Germany do not understand.

My neighbour leaned forward heavily, bent towards my ear, looked around furtively, then whispered:

—All this is engineered by nobodies. Hitler himself knows nothing about it.

(Often, when I returned to Germany in later years, first with the American liberation army and again, recently, I could see the face of that little burgher, confiding to me his great secret. Who was he? A Gestapo agent? Or an innocent, stupid German Michl who actually believed what he told me?)

Several days later, in Berlin, I visited a "scientific" exhibit of etchings depicting the inequality of races. The only difference demonstrated as proof between Jews and Germans was the nose. The Aryan was straight; the Jewish, hooked. Also, the Jewish face was unshaved.

German teachers brought their pupils to this unusual exhibition. Why did the Germans buy this kind of propaganda?

I never believed in peculiar racial characteristics. I am an adherent of the school which believes that racial "characteristics" are not inherited but are the product of an environment, of society, of education. For not only "pure" Germans living in their own land, but others born and raised there have acquired some of these peculiarities.

What happened in and with Germany apparently became a part of our Jewish destiny. During the thirties and early forties, it was our tragedy which was intertwined with German history. Now, again, it seems that our Jewish present, the Jewish state, are interwoven with the new Germany. What is it?

A few weeks ago, no less a German and a theologian than Dr. Ernest Gerstenmeier, president of the Federal parliament, told me in Bonn:

"We feel responsible for the existence of the Jewish state; in the negative sense, we created it."

* * * *

I spent several weeks in Germany, East and West, looking for an answer to the question of whether the time were ripe for the reopening of the German-Jewish dialogue. I could present the usual cliche report about this unusual country and unique nation. It would be simple to resort to cliches. But can one dispose of the most tragic problem in all Jewish history and dispense with the most puzzling relationship in international affairs with just opinions? I daresay no one can give the answer clearly, objectively—certainly not in our time, when we are so close to the ominous events and to the greatest calamity which has befallen our people because of a German government.

Is Germany the biblical Amalek, is it all evil? Is every German an Eichmann, or is there a potential Eichmann in each of us? Is Cain's blood in the veins of Germans only? Or can any nation become what Germany was under Hitler? And what is Germany today? Who are the Germans?

One question towers above all others in relation to Germany. Is the Nazi menace dead, finished; is Hitlerism buried, or does it threaten us still? And if so, does the danger still lie between the Rhine and the Oder?

This is the second of a series. The third installment will appear next week in THE CANADIAN JEWISH NEWS

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**In "La Belgique Sanglante," a collection of essays dealing with German cruelty in Belgium during World War I, Emile Verhaeren, in the chapter, Asiatic Germany, ascribes German cruelty to, no less, the Jewish penetration.

"Just as Spain, in the sixteenth century, had been penetrated by the African spirit, Germany, of the twentieth century, became saturated with the spirit of Asia.

"...The spirit that animates (this German organization) is nothing less than Christian: it is Semitic.

"...Germany knows it but refuses to recognize it. It protests to the contrary that of all the Aryan peoples she is the only one whose race remains the purest.

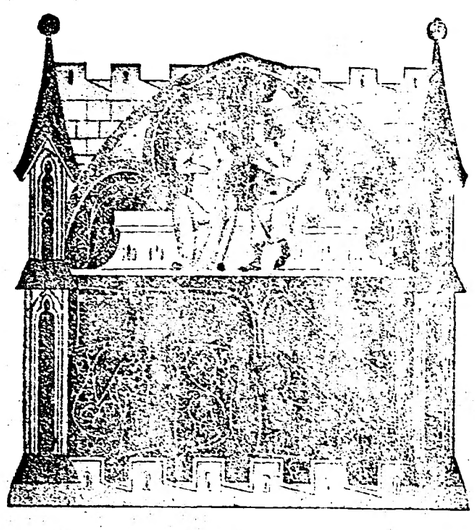
"Here are the facts.

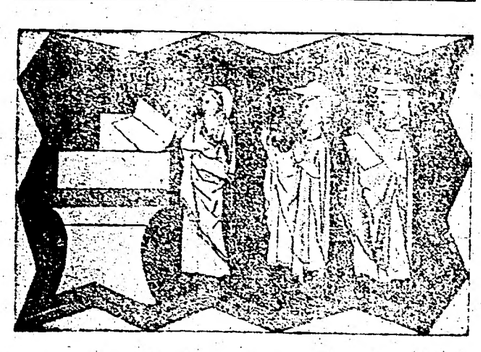
"Nowhere in the world, more than in this Teutonic land, have the Semites installed themselves. Almost all the names that they carry are German names. They spread them throughout the world. Their Ghettos suppressed, they work to make the free cities prosperous...Frankfort has become a kind of Jerusalem of the west. They created wealth all over.

"...When, after 1870, Germany began to develop its commerce and its industry, the Semites taught it how or organize things. They became the best educators, the most marvelous in the world. The department stores, the electrical combines, the maritime lines, all keep at their top powerful Jews."

Thus Verhaeren, the sensitive Belgian poet, subconsciously becomes the teacher of Hitler. The Austrian corporal probably never read these essays. Had he done so, he would have laughed, that the Flemish, French writing poet could ascribe to him, "L'esprit Israelite." Certainly he would have resented Verhaeren's statement that the Prussians and the Jews are united by a thousand affinities.

Reading again Verhaeren after so many years, I cannot help but deduct from it the lesson that racialism and anti-Semitism are not the exclusive possession of one nation or one people. They can mislead a corporal as well as an intellectual.





17th century German Jews (from a famous Frankfurt miniature)

Page from the famous Prague Haggadah, printed in 1526.

"Time" and Nasser

by NISSIM REJWAN

Now that "Time" Magazine, that know-all and seeal of weekly journalism, has decided that, notwithstanding the undoubted wisdom of one Arabic proverb ("The camel driver has his plans; the camel has his"), and despite the fundamental scepticism of another ("Better the tyranny of the Turks than the justice of the Turks than the justice of the Arabs"), "nothing was more certain last week than that whatever unity scheme emerges in the Middle East must first of all be satisfactory to Gamal Abdul Nasser," the time seems ripe for a reappraisal. True, "Time" has, in a five-page cover story entitled "The Camel Driver" and somewhat irrelevantly introduced by yet another Arabic proverb ("Keep your tents separate and bring your hearts together"), tried to supply one of its own, helped as always by energetic and knowledgable reporters. Yet it may still prove more rewarding to see how Arabs—to be specific, "liberated" Arabs — see the new developments, and how they explain the fact that Nasser now "stands at the pinnacle of prestige, if not of power," and that "the shadow he casts has never been longer"—as "Time" so inimitably put it.

It is not as though the recent triumphs of "liberated" elements in Yemen, Iraq and Syria against the powers of darkness and black reaction needed explaining: in the eyes of Nasserists and Arab nationalists, this "sacred march" is quite a natural process, as inevitable and expected as the Moslem conquests of 13 centuries ago, when the spectacular expansion of Islam from hitherto insignificant Arabia resulted in the utter destruction of the greatest power in the East and in stripping the greatest power in the West of its fairest provinces. Yet a number of Arab political commentators, especially in Egypt, have taken the trouble of trying to show why it is that all the non-liberated regimes are doomed. The editor of the Cairo weekly "Akher Sa'a," Ahmed Bahaa ed-Din, for instance, believed that the unrest prevalent in the area has many "indirect causes" but only one "direct" cause.

Writing in the issue of his magazine dated February 6—two days before the Iraqi *putsch* and 30 days before the Syrian one — Bahaa ed-Din explains that no matter what the immediate causes of the disturbances in Iraq, Syria, Jordan and Saudia, they all have one ultimate reason, namely the existence of "a basic contradiction between the masses of the people and the authorities which rule them." Such a sharp contradiction between the basic aspirations of the people and the pre-occupations of the rulers, the Egyptian editor explains, has one inevitable result: "the people's sole preoccupation becomes to try and overthrow the regime, while the regime's sole duty becomes to remain in power." This state of affairs results only in the Arab nation's wasting precious time while the world around it forges its way toward light and progress. It also means the strengthening of Israel, and letting her entrench herself daily more deeply in the heart of the Arab world...

But in what does this basic contradiction between ruler and ruled really lie? Bahaa ed-Din answers as follows: "the *raison d'etre* of a political regime anywhere is that it understands the people's real needs and that it understands the people's real needs and their big hopes and aspirations, and becomes the tool through which the people marches towards answering these needs and attaining those hopes and aspirations. When a political regime fails to be what it should be, it becomes an abstacle blocking the road to the future before the people... In fact, the sole worry of the present regimes in Saudi Arabia, Jordan, Syria and Iraq is to set up dams and obstacles to progress..." But what are these hopes and aspirations which Bahaa ed-Din attributes to the Arab peoples? "The Arab nation knows very well what it wants: liberation of its national will, from the fetters which held it in check through the centuries. It wants to rally its working strength and direct it towards construction — to direct its national potentials toward increased production, a higher standard of living, the unification of the scattered parts of its homeland into some kind of a single entity, so as to be able to double the pace of this march and meet the grave challenges posed by the modern age."

Is this really all that there is to it? Does Bahaa ed-Din believe that Kassem in Iraq and Kudsi in Syria did, and that Hussein and Saud do now, stand in the way of their countries' progress?. Are Aref, Sa'adi, Bitar or 'Aflak more progressive and forward-looking than Kassem, Mahdawi al-'Azm or Hourani? Would it be feasible, even in the absence of Saud and Hussein, to quicken the pace of advancement, double productivity and raise the standard of living in Saudi Arabia and Jordan in as short a period as Bahaa ed-Din wants us to believe? Clearly, there is much more to it than that. What it is exactly no one seems able to decide, least of all our liberated Arab intellectuals. The basic contradiction between ruler and ruled of which Bahaa ed-Din speaks may be there, all right; but one tries in vain to find out why it should exist in Jordan, Saudia, Tunisia and Morocco, and not in Egypt, Algeria, Yemen, Iraq and Syria. Plainly, the explanation cannot be as prosaic as Bahaa ed-Din would have us believe, and may well lie in the more ponderous realm of mass psychology.

Ramat Gan, Israel. April 2.

The author, Mr. Nissim Rejwan, is the Arab expert of the Jerusalem Post.

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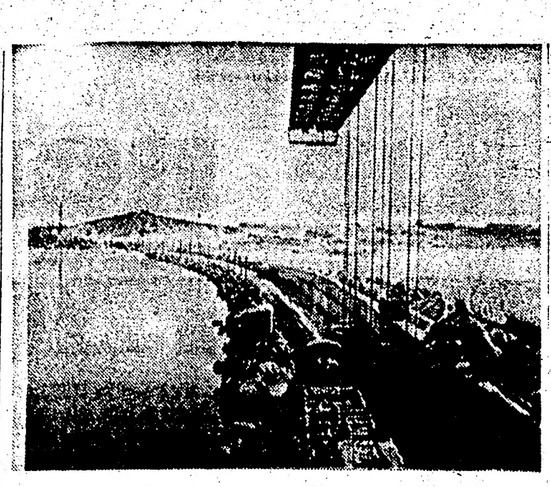

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ISRAEL'S 15TH YEAR

(Continued from page A) Section II

to arrive at an understanding and a working arrangement with the European Common Market countries with whom Israel has been trading and to whom she has been selling almost 60% of her goods.

The aliyah to Israel must continue and Israel must be ready to take in every Jew who wants and needs her. The increase of our Jewish population — and we are now aiming at the third million mark during the next eight or ten years — is conditional to the settlement of the Negev and the still empty areas of the other parts of the country as it is imperative to Israel's security; unless we settle the waste areas and unless we have enough man power to extract from our land what we have in natural resources and put them to full use within the economy, Israel will not be secured.

Last but not least, there are still the dangers resulting from the hostility and the threats of war and destruction from our Arab neighbours who as yet refuse to accept our offers for peace or even to recognize our existence. They force upon us constant tension and a costly arms race. Recent events in our neighbourhood resulting from the latest revolutions in Yemen, Iraq and Syria and the intrigues and subversion eminating from the Egyptian dictatorship increase the tension and we know that we must be constantly on guard and maintain our vigilance and be prepared for any eventuality. A new factor dangerous to our security, has been recently added by the unholy alliance and shamefuly collaboration between many German scientists and technicians who sell their knowledge for money and out of hatred of the Jewish people, to the Egyptian dictator and help him in his project for the development of deadly missiles, biological and bacteriological weapons aimed explicitely at the destruction of Israel. Israel's greatest dream is of peace with her neighbours. Israel believes in peace and good neighbourly relations for the benefit of and the advancement of all the nations of the Middle East, and of mutual respect of each others independence as the only means of peaceful co-operation and co-existence. Israel will never cease to hope and endeavour towards peace with the Arabs. But, as things stand now, if Israel is not strong enough then her enemies will strike in order to destroy her. A strong and healthy Israel will serve as a deterrent to war and will help maintain the quiet on the borders until the day of peace. However, a strong and healthy Israel means not only the army, the arms and ammunition. A strong Israel is also, and no less, a healthy society, a vigorous democracy, a highly modernized and cultured nation with a large Jewish population to fill all the empty areas.

The historic mutual Jewish responsibility and profound kinship which binds the land of Israel, heart and soul, with the Jewish communities in the diaspora, manifested itself in glowing expression since Israel's inception, and turned into a sacred partnership worthy of the hopes of Jewish generations who never ceased to look up to Zion and Jerusalem as the focal point of our spiritual and historic centre. In the expression of care and concern for Israel and its future within the framework of this partnership in the historic undertaking for the restoration of our freedom and national glory, the continuous extended help of the Jewish people will be written in golden letters in the annals of Israel. In the field of immigration and absorption alone the Jewish communities of the free countries have contributed to date more than $800,000,000 which together with the other forms of assistance such as the Bonds of Israel, the various investment projects and the direct support of organizations, youth and scholarly institutions, has helped Israel meet its basic and most urgent social, economic and educational requirements.

The future holds for all of us still greater and perhaps more complicated challenges which will test our faith, our devotion and our sense of mutual responsibility for the welfare and security of our people. The mobilization of all our mutual resources will be required not only for the material but also for the spiritual needs and all-out effort which will be demanded within every community in order to crystalize and enhance the understanding and the unity of purpose and mind amongst the entire people of Israel.

If we all will it and are ready to meet the responsibilities, it is our invincible belief that Israel's future, linked with the future of the Jewish people, will be secured.

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A CJN REPORT

By H. MATSDORF

AUSTRALIAN JEWRY

Australia's capital, Canberra, is a young city and its Jewish community is a young community — in two senses. It is only twelve years old, and the average age of its members is between 30 and 35. Total membership amounts to something over 200 people and there are over 40 children.

The community mirrors the fact that Canberra is a Parliamentary, administrative and university city. One of the founders of the community is an Assistant Secretary in the Prime Minister's Department, a Past-President is an agricultural scientist in the Australian Trade Department, the present Deputy President is in the Ministry of the Interior and the National University's lecturers, research fellows and students are also well represented.

Australia is a country of immigration and this fact, too, is reflected in the membership of the A.C.T. (Australian Capital Territory) Jewish Community, Canberra Jewry's official title. Jewish members of the university come from almost every country where Jews have settled in the past. They, together with a few businessmen and tradespeople and their families, form the nucleus of the community.

The President of the A.C.T. community is Mr. Kurt Gottlieb, who himself came to Australia from his native Czechoslovakia over 20 years ago. He is the senior astronomist at Mount Stromlo, the continent's biggest observatory, and was the first man in the Southern Hemisphere to sight Sputnik I as it orbited through space.

Membership of the A.C.T. community is not restricted to the Canberra area alone. It extends as far as Cooma, 60-70 miles away, the centre of the Snowy Mountains district, where there are a number of Jewish engineers and other technicians working on the huge hydroelectric scheme there.

Some members of the community also come from as far afield as the Goulburn district of New South Wales, a grazing area where, for more than a 100 years, there was an active Jewish community with its own synagogue and cemetery. Most of the Jews there were from England.

Rabbi to the community is Rabbi Schleisinger, who has played a prominent part in enhancing the standing of the Jewish community in these parts. At present on sabbatical leave abroad, Rabbi Schleisinger is also a lecturer in philosophy at the National University in Canberra.

There is as yet no synagoguge and religious services are held in a hut belonging to the Good Neighbour Council. They are well attended by younger members of the community, who show a lively interest in all general Jewish and communal affairs.

As it has done in the case of other religious bodies, the Government has made available to the A.C.T. community a site for a community centre, which would also serve as a synagogue and educational building.

During the Chief Rabbi's visit to Australia at the end of 1961, the foundation-stone of the centre was in fact laid, the Prime Minister, Mr. R G. Menzies and other non-Jewish and Jewish leaders attended the ceremony. However, fund-raising efforts have not yet succeeded in acquiring sufficient money to complete the centre.

National Jewish organisations have come to the aid of the community and contributions have already been made by the National Council of Jewish Women and the Australian Federation of Jewish Ex-Servicemen and Women. Others are expected to add their help in the near future.

There is a strong community spirit in Canberra, strengthened by the presence in the capital of Mr. S.B. Einfeld, a Member of the House of Representatives and Senator Cohen. Israel's Ambassador, Mr. Yuval, who has been made an honorary member of the community, has joined with them and the community as a whole to broaden the scope of activities here.

They are not restricted to religious matters. Many social functions of different kinds are arranged which are always strongly supported. Then, of course, there are the weddings, Barmitzvahs and Brit Milahs that are part of the life of every Jewish community. As there is no resident mohel the community pays the air passage of one from Sydney when he is needed.

On March 12 Canberra will be celebrating the 50th anniversary of its foundation. The Queen and Prince Philip will be attending some of the celebrations and among the guests will be a representative of the A.C.T. community, its President, Mr. Kurt Gottlieb.

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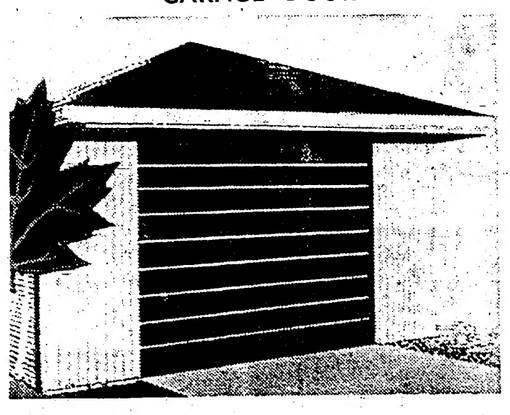

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CJN Report From Vienna

By F. L. BRASSLOF

25 Years After The Anschluss

"Down with the Jews! Perish Judah! Heil Hitler! Sieg Heil!" These were the jubilant cries which the Austrian Nazis greeted the broadcast in which the Federal Chancellor Kurt von Schuschnigg declared on March 11, 1938, that the Austrian Government had no choice but to accede to Hitler's ultimatum. With the words: "May God protect Austria", Schuschnigg, and with him the independent State of Austria, abdicated from the political scene.

During four unhappy years — 1934 to 1938 — an authoritarian regime, imitating fascist repressive practices and basing itself on an adaptation of medieval guild principles, had been precariously maintained against the will of the majority of the population. Both the Socialist and Labour Movement and the Nazi organisations had been forced underground, but the increasing strength and influence of the latter had been noticeable everywhere, particularly in the civil and security services and the judiciary.

Antisemitism, which had been a significant feature of Austrian politics even in democratic times, had become more pronounced in the era of "Austro-fascism". Yet Austrian Jewry numbering about 190,000 persons, had remained strangely inactive, accepting the lesser evil of a comparatively civilised discrimination to the persecution by the thugs of the Third Reich. Though treated as an alien and undesirable element, it felt part and parcel of the Austrian population.

The fierceness and brutality of the antisemitic manifestations which started as soon as the National Socialist took over in March, 1938, shocked not only foreign observers but also the Germans who, to their surprise, were welcomed as "liberators" by the Austrian masses. Many thousands jumped eagerly on the brown bandwagon and joined the Nazi party; there were queues of applicants for membership cards. Even leaders of the Catholic Church considered it appropriate to pay homage to the new leader. The Austrian patriots, numbered and defeated, kept silent. Those whose names were entered in the well-prepared black lists soon experienced the treatment of "re-education" which the Nazis reserved for their political opponents.

The solution of the Jewish question was one of the main points of the Nazi programme immediately tackled in Austria. Mob violence was followed by systematic maltreatment and spoliation, making life for the Jews unbearable in the "gemuetlich" Austria renamed the Ostmark. It was the ambition of the Nazis to make Hitler's home country "judenrein" as quickly as possible by brutally "encouraging" Jewish emigration. The civilised world, however, showed marked reluctance to admit this new wave of penniless middle class refugees. Almost one third of Austrian Jewry perished. Very few survivors can record that their compatriots showed towards them sympathy and kindness in times of peril and distress.

Concentration camp inmates and inhabitants of the territories occupied by Germany recollect how many Austrians were among their most ardent torturers. On the other hand, Austrian resistance to the Anschluss was infinitesimal compared with the organised opposition in other countries under Nazi rule, in which revulsion against the maltreatment of the Jews often expressed itself in relief and rescue work.

Not all those who in March 1938 had greeted the annexation as liberation, maintained their enthusiasm. It cooled off with the increase of the hardships of war and the approaching bitter end of defeat. Thus Austria once more welcomed her liberation in the spring of 1945, this time by victorious Allied Powers. The governments of the United Kingdom the Soviet Union and the U.S.A. lived up to their undertaking in the Moscow Declaration of November 1, 1943, that "Austria, the first free country to fall a victim to Nazi aggression, shall be liberated from German domination." The Declaration contained a reminder that Austria "has a responsibility which she cannot evade for participation in the war on the side of Hitlerite Germany and that in the final settlement account will inevitably be taken of her own contribution to her liberation."

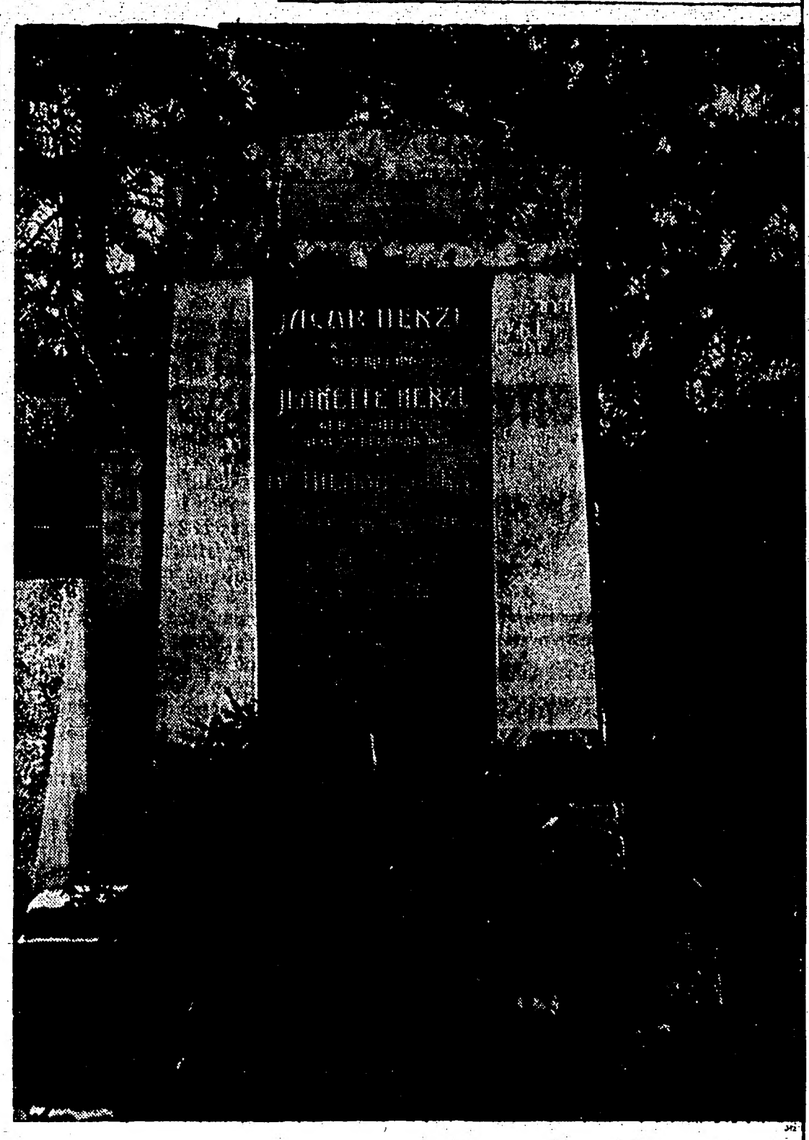
This stern warning went unheaded but Austria was spared the unpleasantness of such "accounting". On July 26, 1955, the new Austrian Federal Republic regained complete independence. It is today a prosperous country whose citizens seem to have performed the miracle of loss of memory as far as their Nazi past is concerned. The Jewish minority numbers only about 11,000, less than half of them "old Austrians" of pre-Nazi days. Indemnification for the Jewish and other victims of Nazi persecution has been granted in a niggardly manner with a remarkable absence of a sense of responsibility.

None of the political parties represented in Parliament — the Conservative People's Party, the Socialists and the German-orientated Liberals — is antisemitic; all of them are eagerly competing for the votes of former Nazis. Small right-wing extremist groups are still propounding antisemitic ideas, hankering after the "good old days" of the Third Reich and acting as liaison centres for Fascist and neo-Nazi "internationals."

Much more disturbing is the lackadaisical attitude of the Austrian authorities towards Nazi criminals. A recent glaring example is the case of Robert Jan Verbelen, a former Gestapo Commander and S.S. leader who was sentenced to death "in absentia" by a Belgian Court for war crimes, murder and torture. He had found refuge in Austria where he allegedly worked for some time, under an assumed name, for the Austrian and American Intelligence Services.

His employers are unlikely not to have been aware of his past. Yet Verbelen was granted Austrian nationality with astonishing speed and ease. When the Belgian Government demanded his extradition a year ago, the highly-embarassed Viennese authorities revoked his citizenship. Verbelen, however, managed to get the order revoked by the courts, which blamed both the Vienna municipality and the State Police for the mess created with the result that another Nazi criminal goes scot free.

While moral indignation is not one of the strong features of the Austrian national character, the damage done to Austria's prestige by such scandals must be a matter of serious concern to those who care for her standing in the civilised world.



Herzl's tombstone remained after the war on Vienna's Demblin Cemetery. However, the State of Israel transferred the earthy remains of the founder of Zionism to Jerusalem.

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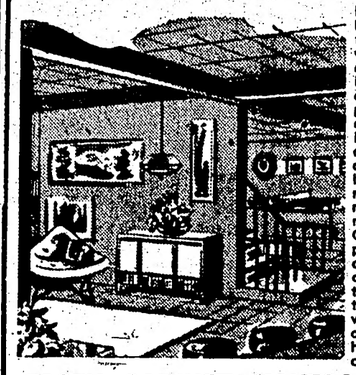

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BB President Label A. Katz confers with Argentine President Jose Mario Guido (center), Minister of Economy Alsogaray (l.), and Minister of Interior Martinez (r.)

ARGENTINA: CRISIS IN VALUES

By LEOPOLDO MALER

The writer, who was born in Argentina and graduated in law at Buenos Aires, is now temporarily resident in Britain.

After a two-year period of absence from home I again visited Argentina. While away, I followed from London, through the press, the unfortunate racialist developments in that country, and my fears grew.

Throughout my primary and high school days I cannot recall any anti-semitic incidence among students, and it was only in my last years at the University — between 1958 and 1959 — that the first angry neo-Nazi young men made their appearance. Racialist fever reached its climax during the middle of last year, with a series of attacks against Jewish students and synagogues and a TV statement by a former Chief of Police hardly couched in democratic terms.

Was the tension in Argentina dangerous enough to resuscitate the spectre of Nazi Germany? Whatever the answer, many Argentine Jewish families left their homes — mostly for Israel — in search of security. Meanwhile, the authorities, on several occasions made declarations of esteem to the Jewish community, promising measures to assist them and to take action against virulent antisemites. The facts, however, were the reverse.

Is there any general antisemitic feeling in Argentina? It is interesting to recall that the present wave of anti-Jewish demonstrations started shortly after Peron's fall. But it would be unwise to draw from this fact any hasty conclusion.

During the Peron regime, the Jewish community apparently enjoyed a state of security and welfare — provided they were not openly anti-Peronist. There was not sentiment against them, although the country was infested with the presence of former Nazi leaders who found refuge under the guarantee of Argentina's liberal constitution and the connivance of certain high influential ranks.

Peron's first presidential period was one of abundance, in which working class attained higher status and the middle class — very extensive — improved its income as well. But as a result of a wrong economic policy and a highly ambitious plan for self-sufficiency, the country's resources spiralled downwards. The crisis was sharply felt and the heavy burden of debts and troubles had to be borne by the dictator's succesors: the Revolucion Libertadora.

Antisemitism was never marked under the Peron regime. As one of the strongest totalitarian dictatorships, every political and ideological move was strictly controlled and could only make an impact with the explicit sanction of the "leader".

Obviously, the question of racialism was of secondary importance in Peron's scheme of things. He could make use of more effective scape goats than the Jews, and in the process cover himself with a halo of popularity and "democracy".

The Revolucion Libertadora — a complex grouping of different political factions

(continued on page H)

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ARGENTINA

Continued from page 6

— put an end to his regime. There followed an era of greater freedom for the press, more liberty of expression, and a fair tolerance of ideas at the intellectual level. Democratically-minded professors, exiled more than a decade, returned to their former positions, and old and new parties started to reorganise themselves. In the wake of this apparent, though disorganised, freedom were born some of the groups that were later to attack the Jewish community. There is one main sickness in the political life of Argentina: it lacks a sense of projection and purpose. It is worthless to destroy an evil regime unless something constructive and purposeful can be substituted for it. But the various military revolts offered no such alternative. They were too confused themselves to do so. This then provided an ideal ground where a well dirment could make headway.

Peron is blamed for all Argentina's present economic troubles. But Argentina is a very rich country and its recovery is by no means to be ruled out. The deepest harm inflicted by the dictator's machinery lies in other fields: the human values and the nation's moral. While this crisis is not overcome, it is irrelevant how many "Alliance for the Progress" plans are drawn up.

The police bulletins published almost every day news of further anti-Jewish incidents, blaming them on a youth group called Tacuara. But it would be foolish to regard Tacuara as the source of Argentine anti-semitism. Its members are youngsters — mainly teenagers — usually from the upper classes and well connected. A great number of them are victims of a wide range of complexes, including those caused by unhappy parental relationships. These youngsters were not invented by Tacuara. They existed in every era. Only their "public" activities have changed. Once they stole cars, on other occasions they went in for rape. But now they have become "well channelled" and have found a practical outlet for their behaviour. They have been turned into "useful idiots".

It is not their existance that causes concern. Nor is it the presence of the Nazi "old guard" and other anti-semites that back and train these youngsters. What does give cause for anxiety is the indifference of the population and the ineffectiveness of the government to deal with the situation.

It was precisely this indifference which struck me most in my recent visit to Buenos Aires, and it would be unwise to expect any really popular reaction against antisemitic attacks.

The crisis in values is not only dividing civilians; it has also its effects on the Army. "What is loyalty now?", asked one perplexed sergeant. An other alarming feature is the rebellious feeling in the lower ranks of the army.

On the other hand the disproportionate power wielded by the various pressure groups produces negative results. Each political party declares that it only can provide the one and only national solution. This assertion leaves no room for a real civic co-operation along democratic lines. Their lack of a sense of reality is patent. The old intellectuals adopt a dogmatic standpoint and statesmen exist only in theory. In this situation, the possibility of a demoratic regime being established in the near future, seems very remote. Bearing this situation in mind it is easy to see how the political volcano could erupt with disastrous consequences for the Jewish Community in Argentina.

A friend of mine in Buenos Aires told me rather sadly: "At least the Jews have somewhere to go to, but what about the Argentinians of other religions?"

I found the people in all circles deeply disappointed at the political developments in the country. The desire to emigrate is strong and is not confined exclusively to the Jewish population.

Argentine youth — especially at the universities — have a special place in the country's political life. Attacked and almost suppressed under the dictatorship, they were "written off" by a new generation almost brainwashed by the Peronismo. But the young people recovered swiftly and organised themselves, after the revolution, in strong political groups inside the universities. But now their enthusiam has waved and they are eager to go abroad and pursue courses of action which their present environment hampers them from developing. The country is thus facing a new peril: emigration on a large scale by young professionals and skilled technicians.

The wave of racialism can be regarded as an early symptom of a serious national sickness. In a healthy society there has never been any place for discrimination in the Argentine Republic. Its history has long exemplified the notion of human equality, and this was apparent at the very beginning of the State, as early as 1813, when a National Assembly abolished slavery. Full quarantees for human rights and freedom are offered to all men who wish to live on Argentine soil," the Constitution states. But inefficiency and lack of idealism on the part of the country's rulers are endangering the fulfilment of this paragraph. Racialist attacks can thus be seen to be not only against the Jewish community but against the very essence of Republican ideals.

Jewish immigration into Argentine started at the end of the last century and the Jews constitute one of the oldest and biggest minority groups. Attempts to undermine it on the pretext of "nationalism," would threaten the destruction of a community which having taken root in the local soil, has contributed much to the countrys' land economy, sciences, literature and industry.

Bolivar, one of the greatestLatin American heroes wrote in his testament—after many disillusions—that the best thing to do in the Americas was "to emigrate." I do not agree. My earnest hope is that those values dispensed with by the dictatorship and involuntarily, glossed over by its successors, will be injected again into a new generation of citizens.

Elections are due soon in Argentina. Their result will most certainly determine the country's fate for the next decade.

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QUESTION: My sister is a fine girl in her early thirties. She lives with my mother, who is very nervous, due to my sister's actions. She takes from two to three hours getting ready for bed. She also takes that long getting ready for work. She is never on time for appointments. When my mother talks to her about this, she says she will try to do better, but never does. This has been going on for years.

She is friendly, and does get along with people, and is very well-liked by her boss and co-workers. There had been family and social problems, but this is all over with now.

ANSWER: The procrastinator is often a person who needs to build up anxiety and a feeling of crisis within herself, in order to get into motion. Only when threatened, or in an all-or-nothing situation, does she feel motivated enough to get into operation.

The individual's rationalization is that if she passes bad circumstances, then she would do outstandingly under optimum circumstances. However, the person continues to put off this test because as long as she does not take it, she can continue to dream of passing with flying colors, and so repress the fear of failing.

* * *

The person who is always late for appointments is motivated very often by the same kind of emotional drives. To be there on time might mean to be there alone and be shown the disrespect of being kept waiting. There is also the great fear that nobody would appear, which to such a person is the ultimate in rejection and abandonment.

On the other side of this coin is the wish to impose one's will and also to punish others by keeping them waiting. The latecomer says, in effect, that she has so many important things to do, that she cannot be kept waiting. Interestingly, people who really have a great deal to do are almost always on time.

People who have felt pushed too hard by their parents in childhood may react in adulthood by standing still or moving very slowly and hesitatingly. This behavior says to the parent that they have been frightened and paralyzed by tensions that pressure creates. Although resenting this pressure and wanting to be free of it, the adult cannot let go, either of the parent or of the pressure. After a while, the person sees in the parental prodding the only thing that keeps her operating. A person so affected is slow in getting along in all areas — not only vocationally, but socially and maritally.

* * *

From what you imply, your sister's social problems have fortunately been solved now. The fact that she can hold her job and be liked by her boss and associates indicates an adjustment in a second important area. The third area, that of marriage, your sister still has to work on. Your mother's nervousness and dissatisfaction with her may be due to your sister's unmarried state, which makes her feel a failure as a parent.

If your mother would not make any comments about what she does or how long she takes in doing it, your sister might increase her pace. The more your mother pushes, the longer will your sister continue to resist and to punish your mother by disobeying her wishes and commands through procrastination.

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Don't these drivers know it's Pesach ?!

OPPORTUNITIES FOR TORONTO'S STUDENTS

By Milton Friedman

(Director of the Jewish Vocational Service)

Now is the time of year when university students and senior high school students think about locating summer work. To aid them the Jewish Vocational Service has prepared a "Summer Job Guide" outlining job hunting tips and other information they will find helpful in their quest for work this summer. Preparation of the Guide is part of the JVS program of vocational guidance and job placement conducted throughout the year, to help young people and adults achieve a successful and happy work life.

During the past few summers jobs have become more difficult to locate. Competition is keener because more people are looking for work. Though finding a summer job may be difficult it definitely is worth the effort.

A summer job is a good way for a young person to learn about the world of work. Oftentimes summer work provides clues to a young person's future vocational interests. For example, work as a drug store clerk gives a young person a chance to learn about the work of a pharmacist, a career he may want to follow in adult life.

A summer job offers opportunities for making friends in new surroundings. These contacts may be useful when a future job is needed. The experience of working helps to mould mature personalities. A summer job is an important way of earning expense money. College fees expenses, clothes, hobbies — whatever the use one may make of the earnings from summer employment he has the satisfaction of knowing that he has earned it himself.

In seeking summer employment, there are three basic rules to observe: (1) Start looking early.... the month of May is not too early to begin canvassing for a summer job. Many employers like to engage their summer-time employees early so they can be sure of getting the best prospects; (2) Check every lead.... finding a summer job requires time, imagination and a thorough canvass of job opportunities; (3) Keep at it.... it is easy to get discouraged when the answer is "no" in the first few employment offices. However, experience has shown that those who persist in the search usually wind up with the job.

Here are some other useful tips that will be helpful in locating employment:

How to look, When applying for a job, applicants should remember to be polite and friendly, to dress neatly. He should not smoke or chew gum. He should speak and write his best English. Above all he should apply alone, not with a group of his friends. Often it is helpful to know a little about the firm where applications are made and to apply for specific types of positions. Nothing drives a personnel manager up the wall quite as much as the job applicant who says he can do anything.

Where to look, Below is a list of resources one can tap to locate a summer job.

Employment services:

1. Your guidance counselor.
2. Youth Centre, National Employment Service 118 Richmond Street W., EM. 6-9192
3. Jewish Vocational Service, 152 Beverley Street, EM. 3-7190.

Newspaper want ads:

Follow the section titled "Summer and Temporary Help Wanted".

Canvass your local neighbourhood:

Check the stores and small plants in your community. Many employers prefer to hire people who live in the immediate vicinity.

Contact your friends and relatives:

Let them know you are hunting for a summer job. They may have worthwhile leads. **The more people who know you are looking, the better your chances.**

Apply directly for the job:

Don't be shy. Write to any places where you think summer people are needed. Consult the yellow pages of the phone directory, and make a list of prospects.

Former employers:

Contact them. They may need you again, or they may have other leads for you.

As a final word here are some areas worth canvassing for summer employment: camps; resorts; stores; dairies; refreshment stands; soft drink industry; direct selling; service stations; steamship and rail industries; theatres; golf course.

If you would like a copy of the JVS Summer Job Guide, it is yours for the asking. Call the JVS office at EM. 3-7190.

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